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XVIII.

GRAMMAR AND READING BOOK

OF THE

PANJĀBĪ LANGUAGE.

BY THE

REV. WM. ST. CLAIR TISDALL, M.A., C.M.S.

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LONDON: TRÜBNER & CO., LUDGATE HILL.

A

SIMPLIFIED GRAMMAR

AND

READING BOOK

OF THE

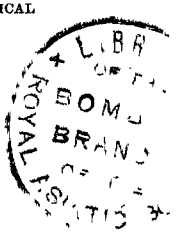
PANJĀBĪ LANGUAGE,

47885

BY THE

REV. WM. ST. CLAIR TISDALL, M.A., C.M.S.,

(ONE OF THE HEBREW EXAMINERS, UNIVERSITY OF BOMBAY; LATE PRINCIPAL C.M.S. TRAINING COLLEGE, AMRITSAR; FORMERLY HEBREW AND CLASSICAL LECTURER, BISHOPSDALE THEOLOGICAL COLLEGE, NELSON, NEW ZEALAND).



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PREFACE.

In the following short sketch of the Grammar of the Panjābī Language, I have endeavoured, *firstly*, to give all that any one need know with regard to the grammatical framework of the language in order to enable him to read and speak it correctly, and, *secondly*, to be as concise and clear as possible. My own experience of the works that have been written to illustrate the grammars of not a few tongues is that they are so replete with matter which —however valuable to the philologian or the advanced scholar—is practically worse than useless to the learner, that the beginner despairs of mastering such a quantity of new information. He does not, however, know what is indispensable and what merely interesting, and therefore, in trying to learn everything at once, he hampers himself and seriously impedes his progress. The fact is that the essential parts of the grammar of nearly every language are very simple, and they may generally be tabulated in a very concise manner. I have attempted to show this in the case of Panjābī by drawing up in a tabular form

in a single page paradigms of the grammatical terminations of Nouns and Verbs and lists of the Pronouns. It will be found that this table is really the "Grammar," and the rest of the book only notes upon the information there given.

It is hoped that the Reading Lessons will be found useful. No pains have been spared to avoid misprints, but the fact that the book had to be printed in England, where the type-setters could not be expected to be advanced Panjābī scholars, has rendered the occurrence of slight errata possible. I trust that, should any such blunders be found, the transliteration of words in the Vocabulary will render their detection easy.

W. ST. C. T.

Bombay, Oct., 1888.

PART I.

A
SIMPLIFIED PANJĀBĪ GRAMMAR.

PANJĀBĪ PARADIGMS.

1. Nouns.

(a) *Masculine.*

(1) Ending in -ā:

	Sing.	Plur.
Abs.	——ā.	——e.
Obl.	——e.	——iā̃.

(2) Otherwise:

	Sing.	Plur.
Abs.	——	——
Obl.	——	——ā̃.

(b) *Feminine.*

	Sing.	Plur.
Abs.	——	——(i)ā̃.
Obl.	——	——(i)ā̃.

2. Pronouns.

(a) *Relative.*

	Sing.	Plur.
Abs.	jo	jo.
Obl.	jih, jis	jinhā̃.

(b) *Interrogative.*

	Sing.	Plur.
Abs.	kauṅ, who? kī, what?	kauṅ.
Obl.	kih. kis.	kinhā̃.

(c) *Personal.*

	Sing. 1st	2nd	3rd	Plur. 1st	2nd	3rd
Abs.	maĩ	tū	uh	asĩ	tusĩ	uh, oh
Obl.	mai	tai, te	us	(a)sā	tusā, tuhā	unhā.

(d) *Demonstrative.*

(1) This. Sing.	Plur.	(2) That. Sing.	Plur.
Abs. ih	ih.	Abs. uh	uh, ch
Obl. is	inhā̃.	Obl. us	unhā̃.
Abs. ah	ah.		
Obl. ah	ahā̃.		

3. Verbs.

(a) *Regular, Transitive and Intransitive.*

	Stem ——
Infinitive	——ṅā or -nā.
Pres. Part.	——(n)dā.
Past Part. A.	——ke, -kar.
,, P.	——iā.
Gerund	——iā.
Gerundive	——īdā.
Imperat.	——, -o; -ī, -io.
Agential	——anwālā.
Aorist	—— + Personal endings.

Future = Aorist + gā.

Passive = Past Part. P. + the proper tense of jāṅā.

Personal Endings.

	1	2	3
Sing.	-ā̃	-ẽ	-e, ū
Plur.	-ā	-o	-an

(b) *Auxiliaries, Irregular.*

	(1) Hoṅā.	(2) Jāṅā.
Pres. Part.	hundā	jāndā.
Past Part.	hoiā.	giā, (gaĩ f.).
Gerund	hoiā.	jāyā.
Gerundive	hoīdā.	(jāīdā.)
Imperat.	ho, howo.	jāh, jāo; jāĩ, jāiyo.

Present Indicative.

	1	2	3
Sing.	hā̃(gā)	haĩ(gā)	hai(gā)
Plur.	hā̃(ge)	ho(ge)	han(ge)

Aorist. howā̃, etc.

Future. howāgā, etc. (Also hosā̃, etc.)

Past Indicative.

Sing. sā, sī, for all persons.

Plur. se, sīā̃ (also sā̃ 1st, san 3rd, etc.).

PANJĀBĪ ALPHABET.

Form.	Power.	Name.	Form.	Power.	Name.
ਅ	(a)	āiṛā	ਫ਼	ph	phaphphā
ਇ	(i)	īṛī	ਬ	b	babbā
ਉ	(u)	ūṛā	ਭ	bh	bhabhbhā
ਸ	s	sassā	ਮ	m	mammā
ਹ	h	hahā	ਯ	y	yayyā
ਕ	k	kakkā	ਰ	r	rārā
ਖ	kh	khakhkhā	ਲ	l	lallā
ਗ	g	gaggā	ਵ	w, v	wawwā
ਘ	gh	ghaghghā	ੜ	ṛ	ṛāṛā
ਙ	ṅg	ṅgaṅgā	ਾ	ā	*ā* kannā
ਚ	ch	chachchā	ਿ	i	*i* siārī
ਛ	chh	chhachhchhā	ੀ	ī	*ī* biārī
ਜ	j	jajjā	ੁ	u	*u* aunkuṛ
ਝ	jh	jhajhjhā	ੂ	ū	*ū* dulainke
ਞ	ṅy	ṅyaṅyā	ੇ	e	*e* laū
ਟ	ṭ	ṭainkā	ੈ	ai	*ai* dulaiā
ਠ	ṭh	ṭhaṭhṭhā	ੋ	o	*o* hoṛā
ਡ	ḍ	ḍaḍḍā	ੌ	au*	*au* kanauṛā
ਢ	ḍh	ḍhaḍhḍhā	ਂ	n or ˜	bindī
ਣ	ṅ	ṅāṅā	ੰ	n or ˜	tippī
ਤ	t	tattā			
ਥ	th	thaththā	ਗ਼	gy	ਸ਼ sh
ਦ	d	daddā	ਨ੍ਹ	nh	ਸ੍ਰ sr
ਧ	dh	dhadhdhā	ਮ੍ਹ	mh	ਤ੍ਰ tr
ਨ	n	nannā	ੜ੍ਹ	ṛh	ਪ੍ਰ pr
ਪ	p	pappā	ਲ੍ਹ	ḷ	ਲ੍ਹ lh

Note.—This alphabet consists of the Devanāgarī or Sanskrit letters in a slightly modified form. The equivalents given in this Table are the letters used in Roman Urdū (as far as possible) to represent the same sounds. The aspirates, *e.g.* bh, gh, are not pronounced exactly as Urdū, but with a peculiar sound, while ṅg is a sound which does not occur in Urdū, but is similar to the first *ng* in '*singing*,' if pronounced 'si-nging.' To prevent confusion, I have used ṅ to represent the palatal n which does not occur in Urdū, and ˜ above a vowel to denote the final nasal n.

The letters, as in Hindī, are written *from left to right.*

The Numerical figures are:—

੧	੨	੩	੪	੫	੬	੭	੮	੯	੧੦
1	2	3	4	5	6	7	8	9	10

Adhik (ੱ) written over the line between two letters doubles the latter of them.

* Initial vowels:—ਅ = a: ਆ = ā: ਇ = i: ਈ = ī: ਉ = u: ਊ = ū: ਏ = e: ਐ = ai: ਔ = au: ਓ = o.

INTRODUCTION.

THIS little treatise is intended to facilitate the study of a language hitherto hardly sufficiently valued,—the vernacular tongue of the great majority of the inhabitants of the Panjāb. Although long groaning under the rule of Muḥammadan conquerors, the people of the Panjāb even then clung to their own language in preference to adopting the Urdū of their masters: and at the present time Urdū, although studied and taught in nearly every school to the almost utter neglect of the Panjābī, is nevertheless regarded by the mass of the people as being quite as much a foreign tongue as Norman-French was in England in days gone by. While Urdū is generally spoken in public by the educated classes, yet in their own homes all—Muḥammadans, Sikhs and Hindūs alike (though with considerable difference of vocabulary)—speak Panjābī and Panjābī only. Any one who wishes to gain the confidence and win the affections of the villagers especially—and the Panjāb is a country of villages—must be able to address them in their dear mother-tongue. If we except the Granth,—written in poetry, and in a dialect more nearly resembling Braj Bhāshā than modern Panjābī,—and the various Janam Sākhīs or mythical Lives of Gurū Nānak, the language has produced few books of any great literary value. This to a great extent accounts for the light esteem in which it has generally been held by Europeans. Still, as we have tried to show, it is of no little importance, and it has by no means been utterly neglected by those engaged in the great work of extending the kingdom of Christ in the Panjāb. The members

of the American Mission in Lūdiāna and Lahore have especially interested themselves in the language, and it is to them that we owe the only really useful[1] grammar (that of Dr. Carey was a merely tentative effort) and the only dictionary of the language which have yet appeared. To these—the "Panjābī Grammar" of that venerable Missionary, the Rev. John Newton of Lahore, and the "Panjābī Dictionary" edited by the Rev. L. Janvier of the same Society, I am very deeply indebted. Both these valuable works, however, are perhaps utterly unknown in England, and they are almost out of print in the Panjāb itself. It seemed to me therefore that it would be by no means a work of supererogation to endeavour in a humble way to aid students in attaining a knowledge of Panjābī by compiling a Simplified Grammar and Reading Book, which might serve to remove some of the difficulties and supply the student with a stock of useful words.

Besides the books above mentioned and the always useful Hindūstānī Dictionary of Platts, I had when in the Panjāb the advantage of residing for more than a year in Amritsar itself,—the sacred city of the Sikhs—and of reading the language under the instruction of one of the Granthīs of the Golden Temple. This has enabled me to explain a few points of Grammar which have not, I believe, been previously treated of, and also to give the meanings of certain words not found in the Panjābī Dictionary above referred to. Otherwise I lay no claim to originality, which would be out of place in a work like the present.

In the Grammar use has been made of Roman letters for the purpose of simplification, but at the same time an exact system of transliteration has been adopted, so that there is no loss in accuracy to counterbalance the gain in time which results from dividing the difficulties of our task in order the better to overcome them in succession. A few useful hints have been borrowed from

[1] These works were published. the Grammar at Lūdiāna in 1851, and the Dictionary at the same place in 1854.

the system of generalization employed by the late Professor Palmer in his "Simplified Grammar of the Hindūstānī Language."

The Reading Extracts—the first and the last excepted—are taken from the "Sikhkhā de Rāj dī Withiā," the book appointed for Government Examinations in Panjābī. It will be found that they gradually increase in difficulty, the second story from the Janam-sākhī being in a much more colloquial style and in a different dialect from most of the others. The advantage of a carefully varied selection of this kind is at once apparent.

It is unnecessary to say much about the pronunciation of the language, but it may be noticed that (1) *h* is very lightly sounded and is often entirely inaudible (*e.g.* he, kihā, rihā, are pronounced e, kiā, riā). At other times it serves to lengthen the sound of the preceding vowel (*e.g.* bihlā or wiḥlā, pronounced belā or velā). So also in verbs, especially when the present tense of hoṅā, 'to be,' is used as an auxiliary (*e.g.* while ākhde han is so written and *read*, in *speaking* the two words are amalgamated and become ākhdin). (2) *B* and *W* very often interchange both in speaking and writing; and the व़, though here transliterated *W* in accordance with almost universal custom (in Urdū and Hindī at least), is in reality much more nearly *V*.

In words of Sanskrit origin the following are some of the more important changes that occur in their introduction into Panjābī. W is often changed to B, and *vice versâ*: *ri* becomes ir (kripā = P. kirpā): sh and ś alike become s (deśa = P. des): ksh becomes kh (kshatriya = P. khattrī): r and y united to another consonant become assimilated with it (*e.g.* S. puṅya = P. punn: S. dhanya = P. dhann: S. satya = Old P. sati, Mod. P. satt: S. karṅa = P. kann and H. U. kān: S. karma = P. karm, kamm and H. U. kām). Words which in Urdū and Hindī have ṛ, in P. generally take ḍ instead (*e.g.* baṛā = P. waḍā: U. H. chhoṛnā = P. chhaḍṅā), though ṛh *generally* remains unaltered. Those words which have long vowels in H. and U. and are of Sanskrit stock have short ones in

P., and generally double the consonant following (but this is frequently explained as in the case of kām and kān above). The z sounds of Urdū (Persian and Arabic) words becomes j (*e.g.* bāzār = P. bajār: Wazīr = P. Wajīr)—this applies to ز ذ ض ظ: the *s* sounds and *sh* (ث, س, ش, ص) become *s*: *f* becomes *ph*: غ becomes *g*: خ becomes *kh*: ق becomes *k*: final -ah (*z*-) becomes *-ā*: ح becomes *h*: ع is omitted. Besides this, the Panjābī is distinguished for its preference for the letter ṅ, which is used in it in many cases when H. has n. Other peculiarities are less worth detailed notice.

I have spared no pains to include in the Vocabulary every word used in the Reading Lessons, and hope I have omitted none. If, however, any have through oversight been left out, they will probably be found to be very common U. and H. terms, the meaning of which is generally known to all who are likely to use this little book.

Should this work assist any one in acquiring such a knowledge of Panjābī as will enable him to preach the Gospel to the people of that country, the compiler's chief object in preparing it will have been attained.

W. St. C. T.

Bombay,
October, 1887.

THE ELEMENTS OF PANJĀBĪ GRAMMAR.

The Panjābī Language, like the Hindī with which it is closely allied, is derived from the Prākrit, once the vernacular of the Panjāb and of a large part of Hindūstān proper. As the Prākrit itself was only a popularised corruption or simplification of the Sanskrit, nearly every genuine Panjābī word of the present day can be traced without much difficulty to that venerable tongue, which contains many of the oldest forms of that Āryan speech which is common to most of the inhabitants of Europe, Persia, and India. Although but little cultivated, owing to the presence of Muḥammadan conquerors who used in preference the Persian, and more recently the Urdū, language for literary purposes, the Panjābī tongue is well worthy of attention, even from a philological or literary point of view. Moreover, in the central Panjāb at least, it is the mother-tongue of the people, and the only language thoroughly understood by the great majority of them.

As those who study this tongue have generally gained a fair knowledge of Urdū first, it will not be necessary to do more than show in what the Panjābī differs from that dialect, as far as its grammatical relations are concerned. We shall therefore frequently avail ourselves of the Urdū language in order as far as possible to render the comparatively easy task of mastering the grammar of the Panjābī tongue still more easy by showing the close relationship and similarity which exists between them, owing to the fact

that the Panjābī and the Hindī (the grammar of which language is preserved intact in Urdū) are sister-dialects rather than distinct languages.

§ 1.

The Parts of Speech may be conveniently regarded as eight, as in English. Of these, Nouns, Adjectives, Pronouns and Verbs possess Gender, Number and Case.

There are two genders, Masculine and Feminine; and only two Numbers, Singular and Plural. In each number there are at most only two forms of the word, which are often identical, the inflected and the uninflected form, which may also be called the Absolute and the Constructive or Oblique respectively.

The termination -ā is generally masculine, and is the most common masculine ending in the nom. sing. Its feminine equivalent is -ī.

§ 2. NOUNS.

1. *Gender.*—No rule can be laid down which will fix the gender of every word with certainty. But it may be stated that the termination -ā is generally masculine, and -ī generally feminine (except in gentile nouns). Most words derived from Urdū preserve the gender they have in that tongue, except *e.g.* rāh, a way, which is m. in Panjābī, though f. in Urdū. Words of Sanskṛit origin, if originally masculine or neuter, are m. in Panjābī (except *e.g.* wastu, a thing, which is f., though neuter in Sanskṛit); if originally f. they generally remain so. As in almost all tongues, words necessarily implying females are feminine. Words ending in -t and -haṭ are ordinarily f., unless these endings are part of the *root*.

2. *Inflection.*—Most nouns undergo no change in the singular. In the plural the oblique ending is *universally* -ã̄.

But mascs. in -ā change this into -e in the oblique sing. and nom. plur., and prefix -i before -ã̄ in the oblique plur.

Feminines undergo no inflection in the sing. Their plural ends in both absolute and oblique cases in -(i)ã̄.

The cases are strictly two, Nom. and Obj. To these the Nom. of Address or Vocative may be added for convenience. To masces. -ā may be added to the stem (-iā in case the nom. ends in -ā) in the sing. and -e to fems. sing. to form the voc.[1] In the plural both may add -o (for euphony -io). We have therefore the following scheme:—

	Masculine.				*Feminine.*	
	Sing.		Plur.		Sing.	Plur.
	(1)	or (2)	(1)	or (2)		
Abs.	——	—— -ā	——	—— -e	——	—— -(i)ã̄
Obl.	——	—— -e	—— ã̄	—— -iã̄	——	—— -(i)ã̄
Voc.	——ā	—— iā	——-o	—— -io	——-e	—— -(i)o

For convenience we append the declension of the following words, with their Urdū equivalents.

	(1.) *Masculine.*				(2.) *Feminine.*			
	Singular.		Plural.		Singular.		Plural.	
	(Panj.)	(Urdū.)	(Panj.)	(Urdū.)	(Panj.)	(Urdū.)	(Panj.)	(Urdū.)
Abs.	muṅḍ-ā	laṛk-ā	muṅḍ-e	laṛk-e	dhī	beṭī	dhī-ã̄	beṭī-ā
Obl.	muṅḍ-e	laṛk-e	muṅḍ-iã̄	laṛk-õ	dhī	beṭī	dhī-ã̄	beṭī-õ
Voc.	muṅḍ-iā	laṛk-e	muṅḍ-io	laṛk-o	dhī-e	beṭī	dhī-o	beṭī-o

A few mascs. in -ā do not change this into -e in the oblique, *e.g.* ātmā, *spirit*, which *may*, however, make ātme.

Mascs. in -ū have -o or -wā in voc. sing., and -o or -wo in voc. pl. Their pl. oblique ends in -wã̄.

Nouns ending in -ã̄ or -ũ̄ are treated as if they ended in the vowels without the nasal, as far as declension is concerned.

Feminines may contract the nom. plur. termination -iã̄ into -ī̃.

Feminines in -u and ũ change this into -w before adding any termination. Voc. pl. may be in -õ or -wõ; voc. sing. in -wẽ, or it may be the same as the nom.

3. *Nouns with Postpositions.*—Instead of a variety of cases as in

[1] In addressing persons at a distance a special form is used in oẽ, which may be styled the 'Vocative of Distance.' It is the same for both genders and numbers.

Sanskrit, Panjābī, in common with Urdū and most modern tongues, uses auxiliary words to express varieties of meaning. These may be called *post*positions as in Urdū, as they follow the noun instead of preceding it. They all require the oblique form of the word. The following are the most usual simple postpositions with their Urdū equivalents :—

P.	U.	P.	U.	
nai	=ne (by)	lõ	=tak (up to)	Of these some are also used in composition with the oblique form of dā, as ghar (de) pās=ghar (ke) pās.
dā, dī	=kā, kī (of)	nāl	=sāth (with)	
nũ	=ke (to)	pur	=par (on)	
[1]te	=se (from)	pās	=pās (near)	
wichch	=mẽ (in)	pāh		

The postposition dā (*m.*), dī (*f.*) takes the same terminations both sing. and pl. which mascs. in -ā and fems. in -ī respectively do, and agrees with the governing noun in gender, number *and case*. In Urdū kā and kī agree in gender and number *but not in case*, and this construction is sometimes followed in Panjābī : *e.g.*:

Us manukhkh dīā dhīā=Us mard kī beṭiā.
Us muṇḍe diā mittrā wichch *or* Us muṇḍe de mittrā wichch } =Us lāṛke ke dostõ mẽ.

4. *Other terminations.*—In place of the postpositions *wichch*, *te*, etc., certain terminations, originally separate postpositions, are sometimes added to the stem. Of these -e added to the sing. denotes *in*, *e.g.* us dī dargāhe=us dī dargāh wichch (Urdú uskī dargāh mẽ) :—õ denotes *from e.g.* gharõ=ghar te. In the Plur. oblique, (i)ā is turned into -ī to denote *in*, as gharī,[2] *in the houses*. (The termination -õ is doubtless the same as the Maráṭhí hun or -un *from*, and occurs in the form *un* in Urdū and Panjābī numerals, *e.g. unīs* for ekunīs, (*one from twenty*) 19.

[1] The postposition *te* is more commonly used in written compositions and in the Mālwā or Cis-Satlaj Panjāb. In the Trans-Satlaj district or Panjāb proper *thõ* is almost universally used in the villages.

[2] Sometimes this termination is used in the plural to denote the *agent* with the past tense of a transitive verb, *e.g.* Musalmānī chāhiā, for Musalmānā nai chāhiā, 'the Musalmāns desired.' This is probably to be accounted for by the fact that, as in old Maráṭhī, the agential termination in the plural was -hī ; and thus Musalmānī would stand for Musalmāhī. (Cf. S. Instr. Pl. devaih, Prākr. devehī, Old Mar. devāhī, now devānī).

5. *Formation of Feminines.*—Feminine nouns are formed from mascs. in -ā by changing -ā into -ī: *e.g.* ghoṛā, *horse*; ghoṛī, *mare*.

Mascs. in -ī, -īā, -iā, and -iyā substitute -ṅ (ਂ) for these endings, or change -ī into -āṅī, *e.g.* khattrī, khattrāṅī.

To mascs. ending in a consonant, -ṅī is generally added, as uṭṭ, a *camel*, fem. uṭṭṅī.

Note.—Another termination of very frequent occurrence in Panjābī is -ku. It is added to numerals and nouns denoting time, measure, etc., and denotes *about, nearly*, as ghaṛīku, about a ghaṛī, *i.e.* about 24 minutes. This is the same as the *ek* used in Urdū, Hindī, and Marāṭhī after another numeral or a noun denoting measurement, as *pānch ek ādmī*, 'about five men,' 'some five persons.'

§ 3. Adjectives.

1. Adjectives are declined like nouns of the same class. Those, however, that end in a consonant, *except the numerals*, are uninflected. Contrast the Urdū:—

Changiā manukhkhā nū	= achchhe ādmīō ko
Das ghoṛe	= das ghoṛe
Dasā ghoṛā nāl	= das ghoṛō ke sāth.

An adjective agrees with its noun in gender, number and *case*,[1] being separately and fully declined (when it admits of inflection), and not dropping case-endings as in Urdū. Sometimes, however, masc. adjj. in the oblique plural follow the Urdū idiom; as unhā dinā wichch *or* un dinā wichch, Urdū un dinō mē, *in those days*.

2. *Comparison.*—As in Urdū, no terminations are used to form the comparative and superlative, *te* being used as *se* in Urdū: *e.g.* Sabnā wastā te ih changī haigī, Urdū sab chīzō se yih achchhī hai = 'this is the best of all things,' literally, 'this is good away from all things.' (It is interesting to note that a similar construction is used in all Polynesian and Melanesian languages.)

[1] This agreement with its noun takes place in Panjābī (though *not* in Urdū) in the case of adjectives which are combined with such verbs as *karnā* to form other verbs, *e.g.* changā karnā, *to heal, to cure, to make well*; *e.g.* un inhā tīmiā nū changīā kītā, *he healed these women*, where we would have in Urdū usne in auratōko *changū* kiyā.

§ 4. Pronouns.

1. *Personals.*—These are:—

1st Pers. S. maĩ, Pl. asĩ; 2nd Pers. S. tũ, Pl. tusĩ; 3rd Pers. S. uh, Pl, uh, oh. They are declined as follows:—

1st S.	nom. maĩ,	obl. mai (but me te *from me*),	Agent,	maĩ [1] (for mai ne).
2nd S.	,, tũ,	,, tai (but te te *from thee*),	,,	taĩ (for tai ne).
3rd S.	,, uh, oh,	,, us, uh (sometimes ut),	,,	un, on (for uh ne).
1st Pl.	,, asĩ,	,, asā, sā,	,,	asĩ.
2nd Pl.	,, tusĩ,	,, tusā, tuhā,	,,	tusĩ.
3rd Pl.	,, uh, oh,	,, unhã,	,,	unhĩ, unhã nai.

The third personal pronoun uh is also used for the demonstrative "that." Local dialects have several different forms for these pronouns.

2. *Possessives.*—These are:—

1st Pers. S. merā, 2nd terā, 3rd us dā: 1st Pers. Pl. asāḍā, sāḍā; 2nd tusāḍā, tuhāḍā; 3rd unhã dā. These are declined like adjectives. (Tuhā, tuhāḍā etc., are generally pronounced as if written twā, twaḍḍā, etc.)

3. *Demonstratives.*—Ih (Urdū yih) *this*, is declined as uh, *that*, above. Ah, *this* (Hindī yah for yih), is indeclinable in the singular; in the oblique plural it makes ahã.

4. *Other pronouns.*—The relatives, interrogatives, etc., differ very slightly from the Urdū.

Sabh or sarbatt, all = Urdū sab: in the obl. plur. it has sabhnã. Hor, other = Urdū aur; in the oblique plur. it is sometimes regular, sometimes follows the analogy of sabh.

Koī, any one, makes kise, kisī, or kite in the obl. sing. and sometimes kinhã in the obl. plural. The Agent may be denoted by kine or kinī sing. and kinī pl.

Jo, who, which, makes jis or jih (or jit) in obl. sing. and jinã

[1] An idiomatic construction, in which the Agential is used *without* the past tense of a transitive verb should be noticed. We often find sentences such as maĩ us dī deh nũ phūkhā hai; taĩ sudāgarī karnī sī, 'I must burn his body: you had to trade.' In these the pronoun is in the Agential to denote *duty*. This construction is not used in Urdū proper, though I have heard it used in the bad Hindūstānī of the uneducated Muḥammadans of Bombay.

or jinhā̃ in obl. pl.: the Agent is denoted by jin and jinī (or jinhī) respectively.

Jihrā or jehra, who, which, whosoever; jihā,[1] jehā (Urdū jaisā), *of what sort*, are declined regularly. Jeṭā,[2] *as large as, as long as*, is regular, but in the form jeṭ or jaiṭ is not declined.

So is declined on the analogy of jo, having tih and tit as well as tis—*t* taking the place of the initial letter in the oblique cases, as in Urdū.

Ajihā, ajehā = Urdū aisā, *of such a kind*; ihā or ehā = *of this sort*; tihā or tehā, *of that sort;* aiṭā (or aiṭ indeclinable), *so large*, are regular.

Kauṅ, *who?* makes kis, kih, etc. Kī, *what?* also has kis, kih, etc.

Kehrā, kihrā, *which one?*; Kihā, kehā (= kaisā) *of what sort?*; *keṭā*, keḍā, kaiṭā (indeclinable kaiṭ), *of what size?* are regular.

Āp, self, makes āpnā, ī, etc., for the possessive, *retaining the long vowel in the first syllable.* When used honorifically (in imitation of the Urdū usage) for tusī, it takes the verb in the 2nd pers. pl., *not* the 3rd, as in Urdū.

5. *Use of Pronouns.*—Tū is used in Panjābī to denote affection between friends or relatives. Towards an inferior it is *not* insulting as in Urdū, but rather kindly. Tusī is used to equals and even to superiors instead of āp, used in both cases in Urdū.

6. *Affixes.*—The affixes -ī, -e, -o, are sometimes added to a pronoun, as -ī is in Urdū, to make it more emphatic: *e.g.* uhī, uho = Urdū wuhī. Hī is also used, as in Urdū, for the same purpose, with both pronouns and other words.

Sārā (= Urdū -sā) and jihā (= Urdū jaisā) are added, especially to adjectives of size and quality as well as to adjective pronouns, to express *rather*; as waḍā sārā, "rather large" (Urdū baṛā sā), chhoṭā jihā, "rather small," "smallish" (Urdū chhoṭā jaisā).

[1] Jihā requires the obl. case to be used before it: as pakhīrā jihā hāl, *state like that of faqīrs.*

[2] Some prefer the form jeḍā as being more correct than jeṭā.

7. *Contractions.*—We often meet with jichchir for jitnā chir (Urdū jitnī muddat), *as long a time as*: jiddiṅ = jis din, *on what day*: koikk = koī ikk, *any one*: ikkas = iksī ikk, *some one.*

§ 5. Verbs.

In Panjābī the tenses are formed much in the same way, or at least on the same system, as in Urdū, and the use of the tenses is similar. As in most other inflectional languages, any part of the verb may be analysed into:—(1) Verbal root or verb proper, (2) participial affix or part of the substantive verb 'to be,' (3) pronominal ending.

The 2nd Sing. of the Imperative is the stem or simplest part of the verb. From this the other simple tenses, moods, etc., are formed as follows:—

1. Stem ghall, *send.*

Infinitive, or Noun of Action .	ghall+ṅā, *to send.*
Aorist, Indefinite	ghall+ā, etc., *I may send:*
Present Participle	ghall+dā, -ī, *sending.*
Past Participle Passive	ghall+iā, -ī, *sent.*[1]
Future Participle Passive or Gerundive.	ghall+īdā, -ī, *to be sent* or *sent* —mittendus or missus.

The so-called Aorist is really the old Present Indicative, as is seen from a comparison with the Bengālī and the Sanskrit. It is used with this meaning in the Granth. This tense is formed by adding the remains of the original Āryan pronominal terminations to the stem. These terminations in Panjābī are:—

Sing. 1st Pers. -ā; 2nd, -ē; 3rd, -e or ū (as hoū for howe), etc.
Plur. 1st Pers. -ā, iye; 2nd, -o;[2] 3rd, -aṅ[3] or -an.

[1] In the masc. a nasal *n* is often added to the past Part. Pass., as Kise dā kahiṅā nā manniā, 'he did not pay attention to any one's words.' The nasal here is doubtless a survival of the Sanskrit neut. termination -am, and not merely a blunder.

[2] Verbs in which -ī is inserted before the infin. term ṅā (*e.g.* rahiṅā) take -iṅ here instead of -aṅ or -an; and in those verbs in which the stem ends in ṅ, this letter is changed in the 3rd pl. aor. into n, and then -aṅ is the termination added, as *e.g.* jāṅṅā, to know, stem jāṅ, but 3rd pl. aor. jānaṅ.

[3] In the Jalandhar dialect in the 2nd pl. we often find -ō instead of -o, but the Granthīs in Amritsar say this is wrong.

The Future adds -gā masc. and -gī fem. for the sing., and -ge and gīā respectively for the plural, to the various persons of the Aorist.[1]

There are two forms of the Imperative:—(a) Direct, as ghall,[2] pl. ghall-o: (b) indirect, as ghallī, ghall-io.

When the stem ends in a vowel, as in āuṇā, 'to come,' the full ending -ndā is added to form the present participle, as āu-ndā. [Cf. Pers. -ān, -anda: Sansk. -ant: Gk. -ont: Lat. -ent: Anglo-Sax. -and: German -end, etc.] In consonantal stems only -dā (Urdū -tā) is added, as in ghall-dā.

The Infinitive affix is generally and according to rule -ṅā (or more probably -aṅā), not -nā as in U. and H. (A shortened form, in which the last vowel is omitted, is in frequent use in both the nom. and the oblique.) When, however, the stem ends in -ṅ, r, ṛ, or ḷ, the termination is -nā instead. In the Lūdiāṅā dialect verbs which in H. and U. end in l take ḷ in its stead, and have -nā in the infinitive. In the Amritsar dialect, however, the sound ḷ *never* occurs, its place in all words being taken by l; such a verb as H.U. bāl-nā becomes therefore in Lūdiāṅā bāḷ-nā and in Amritsar bāl-ṅā. (In the Vocabulary only one of such forms is generally given.)

The Infinitive changes its termination to agree with the noun it governs in such phrases as gallā̃ karnīā̃, Urdū bātẽ karnā.

The noun of Agency is properly formed from the shortened infinitive which is often used in connexion with other verbs:—

Thus ghall-ṅā: shortened ghallaṅ: N. of Agency, ghall-aṅwālā or -aṅwāḷā, 'a sender.'

Other tenses both Active and Passive are formed, as in Urdū, by adding the Panjābī equivalent forms of the auxiliary verbs hoṅā

[1] In some places the common people make the future masculine end in -gu instead of in -gā.

[2] A short -*u* is often added, as rahu, 'stay,' imperat. of rahiṅā, but this is only a help to pronunciation, and may be omitted at pleasure.

and jāṅā. We proceed to give the chief parts of these which present any peculiarity.

2. Hoṅā, *to be, become.*

Indic. Pres.	Sing. 1st hā̃(gā),	2nd haĩ(gā),	3rd hai(gā).	The termination -gā,
,, ,,	Plur. 1st hā̃(ge),	2nd ho(ge),	3rd han(ge).	if added, agrees in
,, Past	Sing. 1st sā(gā),	2nd sā(gā),	3rd sā(gā).	gender with the sub-
,, ,,	Plur. 1st se or sā̃,	2nd se,	3rd se or san.	ject.
,, ,,	Sing. feminine has sī, etc., and pl. sīā̃, etc.			

Indefinite, howā̃, etc.; Fut. howāgā, etc.; Imperat. ho, howo.
Pres. Part. hundā; Past. part. hoiā̃; Fut. Part. Pass. hoīdā.

There are very many dialectic forms, too numerous to detail here. *The fem. sing. sī is almost universally used for the masc. as well.* The future in Rāwal Piṅḍī, Multān, etc., is hosā̃, hosī, hosī; hosā̃, hoso, hosaṅ, instead of howāgā, etc. (*v.* Appendix C.).

3. Jāṅā, *to go, to become.*

Imperat. jāh, jāo or jāwo; indirect jāī and jāio.

Present Part jāndā (distinguish from jāṅdā, 'knowing').

Past Part. giā m., gaī f.

Gerund (as in Urdū) jāyā, as maĩ jāyā kardā hā̃, 'I am in the habit of going.' This, however, in Panjābī, is more commonly expressed by jāndā hundā hā̃. So, for another example, where we would say in Urdū, wuh roz baroz masjid mẽ jāke du'ā māngā kartā hai, in Panjābī we would have, uh har din masīt wichch jāike bentī kardā hundā hai, "he is in the habit of going to the mosque every day and saying his prayers."

4. *Causative Verbs.*

These are formed by adding -wāu-ṅa to the stem,—compare the Urdū -wā-nā, as karnā, 'to do'; kar-wāu-ṅa, 'cause to do.'

5. *Transitives from Intransitives and from other Transitives.*

These are formed much as in Urdū.

Examples:—sikhkhṅā, sikhkh-ālṅā or sikhkhlāuṅā; karnā, karāuṅā; dekhṅa, dikhālṅā or -lāuṅā; balṅā, bālṅā; turnā, tornā; bhījṅā, bheuṅā; bahiṅā, bahāṅā; bhīgṅā, bhigoṅā; khāṅā, khuāuṅā or khulāuṅā.

6. *Compound Verbs.*

These require no notice, being formed in exactly the same way as in Urdū.

7. *Irregular Verbs.*

These are very few in number. The principal are hoṅā and jāṅā already given, together with :—

Infin.	Past Part.	Infin.	Past Part.
karnā, to do,	kītā (kariā *vulg.*).	khāṅā, to eat,	khādhā, kāhdā.
jaṅnā, to bear,	jāiyā, jaiṅā.	jāṅnā, to know,	jātā.
dekhṅā, to see,	diṭhṭhā, diṭhṭhā, dekhiā.	ḍhahiṅā, ḍhaiṅa } to fall,	ḍhaṭhṭhā, ḍhiṭhṭhā.
deṅā, to give,	dittā.	lahṅā, to alight,	lathā.
pahunchṅā, to arrive,	pahuntā, pujjā, pahunchiā.	paiṅā, to fall,	piā.
barasṅā, to rain,	baṭhṭhā, barasiā.	pāuṅā (causat), to cause to fall	pāiā
rahiṅā, to stay,	rihā.	bannhṅā, to bind,	bannhiā. badhdhā.
pachhāṅnā, to recognise,	pachhātā, pachhāiṅā.	laiṅā, to take,	liā.[1] laiā, līā.
Phasṅā, to be entangled,	-phātā.	sīuṅā, to sew,	sītā, siā.
		kahiṅā, to say,	kihā.

The irregular forms of these are the older, the regular are in most cases of more usual occurrence when they exist.

§ 6. Adverbs, Postpositions, Conjunctions, Interjections.

These require no notice here, as the rules of Syntax which concern them agree so closely with those of the Urdū.

[1] Fem. laī : *cf.* giā, fem. gaī ; kihā, fem. kahī ; rihā, fem. rahī.

APPENDIX A.

The Numerals.

These are very similar to the Urdū. The *-teens* are denoted by -ārā̃, the *-tys* up to 40 by -īh or -ī, 40 in composition by -tālī, 50 in composition by -wanjā, 60 in composition by -haṭ, 70 *ditto* by -hattar, 80 *ditto* by -āsī, 90 *ditto* by -ānawẽ. 19, 29, 39, etc. are expressed by 20-1, 30-1, 40-1, etc. Singulars are often used as in Urdū, instead of plurals with the cardinal numbers.

Cardinals.		Ordinals.
1.	ikk	pahilā, -ī.
2.	ḍo (*obl.* dohā̃ or donā̃)	dūjā, -ī, dūā, ī.
3.	tinn,	tījā, -ī, tīā, -ī.
4.	chār	chauthā, -ī.
5.	panj	panjwā, -wī.
6.	chhe	chhewā̃, -ī.
7.	satt	The rest are formed (as in Urdū) by adding wā, which may dialectically become mā. When inflected, this -wā becomes wẽ.
8.	aṭhṭh	
9.	naũ	
10.	das	
11.	-giārā̃, yārā̃	
12.	bārā̃	
17.	satārā̃	
19.	unnī	

Cardinals.		
20.	bīh, wīh	The method of denoting fractions is similar to that in Urdū.
25.	panjī, pachchī	
40.	chālī	
49.	uṅnanjās uṅwanjā	
59.	uṅāhat	
99.	naṛinnawẽ, naṛinnamẽ.	
100.	sai, sau.	

dūṅā, twofold,
tīuṅā, threefold,
chauṅā, fourfold,
pachauṅā, fivefold,
chhiauṅā, sixfold, etc.

APPENDIX B.

Reading Lesson from "Sikhkhā de Rājdīwithiā."

ਇਹ ਗੁਰੂ ਗੋਵਿੰਦਸਿੰਘ ਨਿਆਨਪੁਨੇ ਤੇ ਹੀ ਵਡਾ ਚਤੁਰ ਸਾ ਅਰ

Ih	gurū	Govindsingh	niāṅpuṅe	te	hī	waḍā	chatur	sā	ar
Yih	gurū	Govind Singh	bachpan	se	hī	baṛā	hoshyār	thā	aur

ਛੋਟੀ ਉਮਰ ਵਿੱਚ ਹੀ ਇਸ ਨੈ ਤੀਰਅਨਦਾਜੀ ਦਾ ਕੰਮ ਅਜਿਹਾ ਸਿੱਖਿਆ

chhotī	umar	wichch	hī	is	nai	tīramdājī	dā	kamm	ajihā	sikhkhiā
chhoṭī	‘umr	mẽ	hī	is	ne	tīrandāzī	kā	kām	aisā	sīkhā

ਸਾ ਕਿ ਇਸ ਦੇ ਹਾਨੀਆਂ ਵਿੱਚੋਂ ਕੋਈ ਇਸ ਦੇ ਬਰਾਬਰ ਤੀਰ ਨਹੀਂ ਚਲਾ

sā	ki	is	de	hāṅīā	wichchō	koī	is	de	barābar	tīr	nahī	chalā
thā	ki	is	ke	ham-‘umrō	mẽ	se	koī	is	ke barābar	tīr	nahī	chalā

ਸਕਦਾ ਸਾ। ਇਸ ਦੀਆਂ ਕਈਆਂ ਗੱਲਾਂ ਤੇ ਮਲੂਮ ਹੁੰਦਾ ਹੈ ਜੋ ਇਹ

sakdā	sā.	Is	diā	kaiā	gallā	te	malūm	hundā	hai	jo	ih
saktā	thā	Is	kī	kaī	bātō	se	ma‘lūm	hotā	hai	ki	yih

ਫਾਰਸੀ ਜ਼ੁਬਾਨ ਬੀ ਜਾਨਦਾ ਸਾ। ਭਾਵੇਂ ਫਾਰਸੀ ਅਤੇ ਗੁਰਮੁਖੀ ਤੇ

Phārsī	jubān	bī	jāṅdā	sā.	Bhāwẽ Phārsī	ate	Gurmukhī	te
Fārsī	zubān	bhi	jāntā	thā.	Agarchi Fārsī	aur	Gurmukhī	ke

ਬਿਨਾ ਹੋਰ ਵਿੱਦਿਆ ਤਾ ਇਸ ਨੂੰ ਕੋਈ ਨਹੀਂ ਆਉਂਦੀ ਸੀ, ਪਰ

binā	hor	widdiā	tā	is	nū̃	koī	nahī	āundī	sī,	par
‘alāwa	aur	‘ilm	to	is	ko	koī	nahī	ātā	thā,	lekin

ਪੰਡਿਤਾਂ ਅਰ ਮੌਲਵੀਆਂ ਅਤੇ ਹੋਰਨਾਂ ਗਿਆਨੀਆਂ ਦੀ ਸੁਹਬਤ ਦੇ

panditā̃	ar	maulbīā̃	ate	hornā̃	giānīā̃	dī	suhbat de
panḍitō̃	aur	maulavīō̃	aur	aur	‘ālimō̃	kī	ṣuḥbat ke

ਸਬਬ ਇਸ ਨੂੰ ਚਰਚਾ ਵਾਰਤਾ ਕਰਨੀ ਅਜਿਹੀ ਆਉਂਦੀ ਸੀ ਕਿ

sabab	is	nū	charchā-wārtā	karnī	ajihī	āundī	sī	ki
sabab	is	ko	baḥṣ	karnī	āisī	ātī	thī	ki

ਆਪਣੀ ਤਕਰੀਰ ਨਾਲ ਬਹੁਤਿਆਂ ਲੋਕਾਂ ਨੂੰ ਆਪਣੀ ਵਲ ਕਰ

āpṇī	takrīr	nāl	bahutiā	lokā	nū	āpṇī	wal	kar
apnī	taqrīr	se	bāhut	logõ	ko	apnī	ṭaraf	kar

ਲਿਆ ਸਾ।

liā	sā.
liā	thā.

The Urdū translation and Roman transliteration are given above. It may be noticed that the writer of the book from which this extract is taken is rather too fond of using learned Urdū words. Many such words, however, have now become thoroughly incorporated into the Panjābī language. The above extract is here inserted in order *to enable the student to test his knowledge of the Gurmukhī character before proceeding to the Second Part.*

APPENDIX C.

Notes on the Lahindā Dialect.

This is the dialect in which are written the Extracts from the Janam Sākhī which are given in our Reading Lessons. Although Panjābī, like most other languages, especially those which are comparatively little cultivated, contains many dialectic varieties, yet these may be broadly divided into two main divisions, the Western and the Eastern. The Granthīs of Amritsar say that the main characteristics of the Western division are noticeable more particularly west of Lahore and north of the Rāvī. The speech of this part of the Panjāb may be regarded as preserving some words and grammatical forms which are older than the equivalent ones used in Hindī, and even in the Eastern Panjābī. In these and other respects it serves to some extent as a connecting link between the Eastern Panjābī and the Sindhī and Gujarātī languages, especially perhaps in the formation of the future tense, in which it shares with Gujarātī the honour of preserving the Sanskrit future in a less corrupted state than any other modern language of India. The use of *s* as the distinguishing sign of the future, lost by Latin in pre-classical times, retained in Classical but lost in Modern Greek, is still characteristic of Western Panjābī. It shows, moreover, a preference, in most instances, for the use of old and irregular past tenses of verbs, when regular forms of the same words are more common in the more cultivated dialect. On the other hand, however, some forms, as *e.g.* kahiā, rahiā (from kahiṇā, rahiṇā) are regular in the dialects of the Western division, while they are irregular (kihā, rihā) in the Eastern. But this too is due to the preference for archaisms which we have mentioned, for kihā and rihā are really *contracted forms* of the older kahiā and rahiā, as is evident

from their feminines kahī and rahī. In certain instances we find Braj Bhāshā (old Hindī) forms still used in the Lahindā and other dialects of the Western division. The Western dialects show a preference for *b* where the Eastern have *w*, as Lahindā baḍa for waḍa, 'large;' bich for wichch, 'in:' also for long vowels (in this resembling the Marāṭhī language), *e.ġ.* mānukhkh for manukhkh, nāngā for nangā, nāhī and nãhi for nahī, dūkh for dukh, etc.: it also inserts a nasal, as bhãwẽ for bhāwē, paindā for paidā (پیدا), maĩ nũ for mai nū, etc. The following notes will, it is hoped, enable the student to understand the extracts from the Janam Sākhī which we have given, and will also serve as a foundation for a more perfect acquaintance with the peculiarities of Western Panjābī generally.

§ 1. Nouns and Adjectives.

In nouns and adjectives the Lahindā dialect is nearly in agreement with Eastern Panjābī. The Nom. is often used for the Voc., as Bālā for Bāle; and -ã is added in place of -ā to the longer form, as Mardāniã for Mardāniā. In this dialect the nai of the instrumental or agential case is almost universally omitted (as in Dakkhanī), but the nom. is put in the oblique case, *e.ġ.* Mardāne kahiā for Mardāne nai kihā; unhã chaḍiā for unhã nai (or unhī) chaḍiā. But this is not the only postposition commonly omitted, for dā, dī, de, are nearly as frequently understood, as are other similar words also: *e.ġ.* Parmesur jī nām = Parmesur jī dā nāū; sudhdh ātme simare = sudhdh ātme nāl simare: nām simaraṅ āiā hai = nāū simaraṅ laī āiā hai: tan bhasam lagāī = tan pur bhasam lāī: jī āwe = jī wichch āwe, etc. etc.

Feminine nouns in -ā or -āi form their plurals in -āī, as balā or balāi, *misfortune*, pl. balāī.

Besides the usual forms, some peculiar and old numerals occur: *e.g.* duhi as well as do, 'two;' trae as well as tinn, 'three;' also

hikk as well as ikk, 'one' (the latter being of course, a mere vulgarism, as is hachhchhā for achhchhā, etc.).

§ 2. Pronouns.

Maï is used in obl. instead of mai, as well as in the nom. and agential: *e.g.* maï nũ kahiā for mai nũ kihā. So also taï for tai in 2nd pers. sing.: asā̃, 1st pl. for asā, and also for asā nai (asī̃): tusā̃ for tuhā, tuhā nai, tusī̃, etc. In place of the usual forms of the 3rd sing., a shortened form -su, or -os is used (=us nai and us nũ), which is attached as an enclitic termination to other words, especially to verbs (vide *such forms as* RAKHKHIOS *under Verbs*), *e.g.* nāhisu = nāhī us nai. Unhā̃ is used for unhī or unhā̃ nai.

Koï is used, with an alternative form kāï, which is also used for the plural kaï. Its obl. is kise or kite. Kauṅ has generally *kit* in the oblique, as *So* has *tit*. As well as kuchh we find the forms kujh, kichh, kichhu, and even the Braj Bhāshā kachhu.

§ 3. Verbs.

1. *Aorist.*—The aorist has a considerable variety of forms: *e.g.* for āwe, 3rd sing., we find āwai and āwī as well as the regular form; and in most verbs which end in ā in the stem, instead of w being inserted before the aorist terminations, h is put in, as in, as in Braj Bhāshā, *e.g.* dehe, deho, laho for dewe, dewo, lao (leo). This occurs in the Imperative also. In the 3rd sing. aor. when w (or h) is not inserted, the termination is often -i (hoi, etc.), cf. the Hindī -y (hoy pronounced hoe). The form -īe of the 1st pl. often becomes -īai as in Braj, *e.g.* karīai=karīe.

2. *Infinitive.*—The infinitive in verbs which in the Eastern dialect end in -āuṅā take āwaṅā instead in Lahindā. In the infinitives the final -ā is often omitted.

3. *Present Part.*—In verbs in which the Lah. Infinitive ends in

-āwṅā (Eastern -āuṅā), the pres. part in Lah. iṣ -ā̃wadā or -ā̃widā : *e.g.* gawāuṅā (Lah. gawāwaṅā), pres. part. gawā̃idā; khawā̃idā for khawāundā; āwadā (fr. āwaṅā=āuṅā, to come)=āundā.

4. *Conjunctive Participle*, or *Perfect Part. Act.*—The optional longer form in -i (*e.g.* kahi ke for kah ke) is much used in Lah. as older than the shorter form. It may be used without -ke or -kar as in Hindī. In the preference for the longer form in -i (*e.g.* pachhāṅi, hoi jāwegā, jāi kar, etc.), Lah. resembles Braj Bhāshā.

5. *Imperative.*—In the 2nd Sing. the termination -u is very common, *e.g.* dehu (deh), rahu (rah), karu (kar), but may be omitted. In other instances -i is added, as khāhi as well as khā for the usual Panj. khāh or khāhu. (See also under *Aorist.*)

6. *Past Tense and past part. pass.*—Such old forms as lītā for līā are much used: also kahiā for kihā, rahiā for rihā, paiā for piā (from paiṅā), etc.; khādā is used for khādhā, from khāwaṅā, to eat (Eastern Panj. khāṅā). The fem., besides changing -ā into -ī, sometimes adds another -ā to that, as kītīā for kītī (from karnā).

But the most noticeable peculiarity about the past tense is that, when the pronoun of the 3rd pers. sing. is used with it, either as agent or object (direct or indirect), the verb and pronoun are united in a remarkable way, as will be seen from the examples that follow, *e.g.*, kahiā us nū̃ or kahiā us nai becomes kahios; so also kītos=us nai kītā or us nū̃ kītā; ditos=us nai dittā or us nū̃ dittā; ākhios=us nai or us nū̃ ākhiā, etc. In these forms the *o* arises from the fusion of the final *-ā* of the verb with the initial *u* of the pronoun. So also in the pres. perf. we find khaṭṭiā haisu for us nai khaṭṭiā hai, etc.

7. *Future.*—The regular Panjābī (Eastern) future may be used; but there are other forms also which must be noticed. One is produced by the insertion of -ī before the future terminations without any apparent change of meaning, *e.g.* kaṭṭīegā for kaṭṭegā, pherīange, waṛīange, for pherange, waṛange. But the most remarkable is the retention of the use of *s* in the future, as in

Sanskrit. This is used with all kinds of verbs. The following comparative table may be of interest :—

	West. Panj.	Gujarātī.	Prākrit.	Sanskrit.
S. 1st Pers.	*m.f.* Kar-s-ā̃	Kar-īś	Kar-issāmi	Karishyāmi
,, 2nd ,,	*m.f.* Kar-s-ī̃	Kar-ś-e	Kar-issasi	Karishyasi
,, 3rd ,,	*m.f.* Kar-s-ī	Kar-ś-e	Kar-issadi	Karishyati
Pl. 1st ,,	*m.f.* Kar-s-ā̃	Karīś-ū	Kar-issamo	Karishyāmas
,, 2nd ,,	*m.f.* Kar-s-o	Kar-ś-o	Kar-issadha	Karishyatha
,, 3rd ,,	*m.f.* Kar-s-aṅ	Kar-ś-e	Kar-issanti	Karishyanti

In this form of the Western Panjābī future no gender distinction appears.

8. *Other irregularities.*—The verb hoṅā has āhā in the past for sā, f. sing. 3rd pers. āhī ; masc. pl. āhe, f. pl. āhīā̃. When sā is used, it becomes in masc. pl. sẽ for se : nā āhā is contracted into nāhā. In the present tense also the 3rd sing. is often haī as well as hai, the 3rd plur. generally haini for han, sometimes hain (cf. Sindhī term. -ani in 3rd pl. of aor.). Asī hā̃ is contracted into asā̃, as karde asā̃ for asī karde hā̃.

Daegā occurs for dewegā, jano for jāno, hoigā for howegā [hosī for howegā, āwasī for āwegā or āwegī, etc., v. 7], and jāīe is used in our extracts for ho jāīe. Other peculiarities of the Western Panjābī dialects the student will easily master as he progresses in his knowledge of the spoken language.

PART II.

PANJĀBĪ READING LESSONS.

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PANJĀBĪ READING LESSONS.

I.—The Sermon on the Mount.—Matthew V., VI., VII.

ਪੰ ਕਾਂਡ ॥ ਅਤੇ ਉਹ ਜਮਾਤਾਂ ਨੂੰ ਦੇਖਕੇ ਪਹਾੜ ਪੁਰ ਚੜ੍ਹ ਗਿਆ ; ੨ ਅਤੇ ਜਾਂ ਬੈਠਾ, ਤਾਂ ਉਸ ਦੇ ਸਿੱਖ ਉਸ ਪਾਸ ਆਏ । ਅਤੇ ਉਸ ਨੇ ੩ ਆਪਣਾ ਮੂੰਹ ਖੁਹਲਕੇ, ਤਿਨਾਂ ਨੂੰ ਇਹ ਆਖਕੇ ਸਿਖਲਾਇਆ —ਕਿ ੪ ਧੰਨ ਓਹ ਹਨ, ਜੋ ਦਿਲ ਦੇ ਗਰੀਬ ਹਨ; ਕਿੰਉਕਿ ਸੁਰਗ ਰਾਜ ਤਿਨਾਂ ਦਾ ਹੈ । ਧੰਨ ਓਹ ਹਨ, ਜੋ ਸੋਗਮਾਨ ਹਨ; ਕਿੰਉਕਿ ਓਹ ਸਾਂਤ ਕੀਤੇ ੫ ਜਾਲਗੇ । ਧੰਨ ਓਹ ਹਨ, ਜੋ ਮਨ ਦੇ ਕੂਮਲ ਹਨ; ਕਿੰਉਕਿ ਓਹ ੬ ਧਰਤੀ ਦੇ ਵਾਰਸ ਹੋਲਗੇ । ਧੰਨ ਓਹ ਹਨ, ਜੋ ਧਰਮ ਦੇ ਭੁੱਖੇ ਅਰ ਤਿਹਾਏ ਹਨ; ਕਿੰਉਕਿ ਓਹ ਰਜਾਏ ਜਾਲਗੇ । ਧੰਨ ਓਹ ਹਨ, ਜੋ ੭ ਦਯਾਮਾਨ ਹਨ; ਕਿੰਉਕਿ ਓਹ ਦਯਾ ਪ੍ਰਾਪਤ ਕਰਨਗੇ । ਧੰਨ ਓਹ ੮ ਹਨ, ਜੋ ਸੁੱਧਮਨ ਹਨ; ਕਿੰਉਕਿ ਓਹ ਪਰਮੇਸੁਰ ਨੂੰ ਦੇਖਲਗੇ । ਧੰਨ ੯ ਓਹ ਹਨ, ਜੋ ਮਿਲਾਪ ਕਰਨੇਵਾਲੇ ਹਨ; ਕਿੰਉਕਿ ਓਹ ਪਰਮੇਸੁਰ ਦੇ ੧੦ ਪੁਤ੍ਰ ਕਹਾਉਲਗੇ । ਧੰਨ ਓਹ ਹਨ, ਜੋ ਧਰਮ ਦੇ ਕਾਰਨ ਸਤਾਏ ਜਾਂਦੇ ੧੧ ਹਨ; ਕਿੰਉਕਿ ਸੁਰਗ ਰਾਜ ਤਿਨਾਂ ਦਾ ਹੈ । ਧੰਨ ਹੋ ਤੁਸੀਂ, ਜਾਂ ਮਨੱਖ ਮੇਰੇ ਕਾਰਨ ਤੁਸਾਡੀ ਨਿੰਦਿਆ ਕਰਨਗੇ, ਅਤੇ ਸਤਾਉਲਗੇ, ਅਤੇ ਹਰੇਕ ੧੨ ਬੁਰੀ ਗੱਲ ਤੁਸਾਡੇ ਵਿਖੇ ਝੂਠ ਕਹਿਲਗੇ । ਅਗਨ ਹੋਵੋ, ਅਤੇ ਖੁਸੀ

ਕਰੇ; ਕਿੰਉਕਿ ਤੁਮਾਡਾ ਛਲ ਸੁਰਗ ਵਿੱਚ ਬਹੁਤ ਹੈ; ਇਸ ਲਈ ਜੋ ਤੁਸਾ ਤੇ ਅਗਲਿਆਂ ਪਿਕੰਬਰਾਂ ਨੂੰ ਇਸੀ ਤਰਾਂ ਸਤਾਅਿਆ ਸਾ।

੧੩ ਤੁਸੀਂ ਧਰਤੀ ਦੇ ਲੂਣ ਹੋ; ਪਰ ਜੋ ਲੂਣ ਦਾ ਸੁਆਦ ਬਿਗੜ ਜਾਵੇ, ਤਾਂ ਕਿਸ ਬਿਧ ਸਲੂਣਾ ਕੀਤਾ ਜਾਵੇਗਾ? ਉਪਰੰਦ ਉਹ ਇਸ ਤੇ ਬਿਨਾ ਹੋਰ ਕਿਸੀ ਕੰਮ ਦਾ ਨਹੀਂ, ਜੋ ਬਾਹਰ ਸਿੱਟਿਆ ਜਾਵੇ,

੧੪ ਅਤੇ ਅਨੁੱਖਾਂ ਦੇ ਪੈਰਾਂ ਹੇਠ ਲਤਾੜਿਆ ਜਾਵੇ। ਤੁਸੀਂ ਜਗਤ ਦਾ

੧੫ ਚਾਨਣ ਹੋ। ਜੋ ਨੱਗਰ ਪਰਬਤ ਪੁਰ ਹੈ, ਸੋ ਲੁਕ ਨਹੀਂ ਸਕਦਾ। ਅਰ ਦੀਵਾ ਜਾਲਕੇ ਟੋਪੇ ਦੇ ਹੇਠ ਨਹੀਂ ਰੱਖਦੇ; ਬਲਕ ਦਿਵਾਖੀ ਪੁਰ ਰੱਖਦੇ ਹਨ; ਤਾਂ ਉਹ ਸਭਨਾਂ ਨੂੰ ਜੋ ਘਰ ਵਿੱਚ ਹਨ, ਚਾਨਣ ਦਿੰਦਾ

੧੬ ਹੈ। ਸੋ ਤੁਸਾਡਾ ਚਾਨਣ ਅਨੁੱਖਾਂ ਦੇ ਸਾਹਮਲੇ ਇਸੀ ਪਰਕਾਰ ਚਮਕੇ, ਤਾਂ ਓਹ ਤੁਸਾਡੇ ਸੁਭ ਕਰਮ ਦੇਖਕੇ ਤੁਸਾਡੇ ਪਿਤਾ ਦੀ, ਜੋ ਸੁਰਗ

੧੭ ਵਿੱਚ ਹੈ, ਵਡਿਆਈ ਕਰਨ। ਇਹ ਖਿਆਲ ਨਾ ਕਰੋ, ਕਿ ਮੈਂ ਤੇਗਤ ਅਰ ਪਿਕੰਬਰਾਂ ਨੂੰ ਖੰਡਲ ਆਇਆ ਹਾਂ; ਮੈਂ ਖੰਡਲ ਨਹੀਂ, ਬਲਕ ਪੂਰੇ

੧੮ ਕਰਨ ਆਇਆ ਹਾਂ; ਕਿੰਉਕਿ ਮੈਂ ਤੁਸਾ ਨੂੰ ਸੱਚ ਆਖਦਾ ਹਾਂ, ਕਿ ਜਦ ਲਗ ਅਕਾਸ ਅਰ ਧਰਤੀ ਟਲ ਨਾ ਜਾਵੇ, ਇੱਕ ਅੱਖਰ ਯਾ ਇੱਕ ਬਿੰਦੀ ਭੀ ਤੇਗਤ ਤੇ ਨਾ ਟਲੇਗੀ, ਜਦ ਲਗ ਸਭ ਸੰਪੂਰਨ ਨਾ

੧੯ ਹੋਲ। ਉਪਰੰਦ ਜੋ ਕੋਈ ਇਨਾਂ ਛੋਟੇ ਛੋਟੇ ਹੁਕਮਾਂ ਵਿੱਚੋਂ ਇੱਕ ਹੁਕਮ ਨੂੰ ਢੀ ਟਾਲੇ, ਅਰ ਇਸੀ ਤਰਾਂ ਅਨੱਖਾਂ ਨੂੰ ਸਿਖਲਾਵੇ, ਸੋ ਸੁਰਗ ਰਾਜ ਵਿੱਚ ਸਭਨਾਂ ਤੇ ਛੋਟਾ ਕਹਾਅਿਆ ਜਾਵੇਗਾ; ਪਰ ਜੋ ਅੰਨ ਲਵੇ ਅਰ ਸਿਖਲਾਵੇ, ਸੋ ਸੁਰਗ ਰਾਜ ਵਿੱਚ ਵਡਾ ਕਹਾਅਿਆ ਜਾਵੇਗਾ।

੨੦ ਕਿੰਉਕਿ ਮੈਂ ਤੁਸਾ ਨੂੰ ਆਖਦਾ ਹਾਂ, ਕਿ ਜੇ ਤੁਸਾਡਾ ਧਰਮ ਗ੍ਰੰਥੀਆਂ ਅਤੇ ਫਰੂਸੀਆਂ ਦੇ ਧਰਮ ਤੇ ਵਧੀਕ ਨਾ ਹੋਵੇ, ਤਾਂ ਤੁਸੀਂ ਸੁਰਗ ਰਾਜ

੨੧ ਵਿੱਚ ਕਿਸੀ ਬਿਧ ਨਾ ਵੜੇਂਗੇ। ਤੁਸੀਂ ਸੁਲਿਆ ਹੈ, ਜੋ ਅਗਲਿਆਂ ਤੇ
ਇਹ ਕਿਹਾ ਗਿਆ ਸੀ, ਜੋ ਘਾਤ ਨਾ ਕਰ; ਅਤੇ ਜੋ ਕੋਈ ਘਾਤ
੨੨ ਕਰੇ, ਸੋ ਅਦਾਲਤ ਵਿੱਚ ਸਜਾ ਦੇ ਲਾਇਕ ਹੋਵੇਗਾ। ਪਰ ਮੈਂ ਤੁਸਾ ਨੂੰ
ਆਖਦਾ ਹਾਂ, ਕਿ ਹਰੇਕ ਜੋ ਆਪਲੇ ਭਾਈ ਪੁਰ ਅਕਾਰਥ ਕਰੋਧ ਕਰੇ,
ਸੋ ਅਦਾਲਤ ਵਿਖੇ ਸਜਾ ਦੇ ਲਾਇਕ ਹੋਵੇਗਾ; ਅਤੇ ਜੋ ਆਪਲੇ
ਭਾਈ ਨੂੰ ਨੀਚ ਕਹੇ, ਸੋ ਸਭਾ ਵਿਖੇ ਸਜਾ ਦੇ ਲਾਇਕ ਹੋਵੇਗਾ; ਪਰ
ਜੋ ਕਹੇ, ਹੇ ਮੂਰਖਾ, ਸੋ ਨਰਕ ਦੀ ਅਗਨ ਦੀ ਸਜਾ ਦੇ ਲਾਇਕ
੨੩ ਹੋਵੇਗਾ। ਉਪਰੰਦ ਜੋ ਤੂੰ ਜਗਵੇਦੀ ਦੇ ਪਾਸ ਆਪਲੀ ਭੇਟ ਲੈ ਜਾਵੇਂ
੨੪ ਅਰ ਉੱਥੇ ਚਿਤਵੇਂ ਜੋ ਮੇਰਾ ਭਾਈ ਮੇਰੇ ਨਾਲ ਵਿਰੋਧ ਰੱਖਦਾ ਹੈ, ਤਾਂ
ਉੱਥੇ ਆਪਲੀ ਭੇਟ ਜਗਵੇਦੀ ਦੇ ਸਾਮ੍ਹਲੇ ਛੱਡਕੇ ਚਲਿਆ ਜਾਹ, ਅਤੇ
ਪਹਿਲੇ ਆਪਲੇ ਭਾਈ ਨਾਲ ਮਿਲ; ਪਿੱਛੋਂ ਆਕੇ ਆਪਲੀ ਭੇਟ
੨੫ ਦਿਹ। ਜਦ ਲਗ ਤੂੰ ਆਪਲੇ ਮੁੱਦਈ ਨਾਲ ਰਸਤੇ ਵਿੱਚ ਹੈਂ, ਤੁਰਤ
ਤਿਸ ਨਾਲ ਮਿਲਾਪ ਕਰ; ਤਾਂ ਅਜਿਹਾ ਨਾ ਹੋਵੇ, ਜੋ ਮੁੱਦਈ ਤੈ ਨੂੰ
ਨਿਆਈਂ ਨੂੰ ਸੌਂਪੇ, ਅਰ ਨਿਆਈਂ ਤੈ ਨੂੰ ਪਿਆਦੇ ਦੇ ਹੱਥ ਸੌਂਪੇ,
੨੬ ਅਰ ਤੂੰ ਕੈਦ ਵਿੱਚ ਸਿਟਿਆ ਜਾਵੇਂ। ਮੈਂ ਤੁਸਾ ਨੂੰ ਸੱਤ ਆਖਦਾ ਹਾਂ,
ਜੋ ਤੂੰ ਜਦ ਲਗ ਪਿਛਲੀ ਕੌਡੀ ਤੀਕ ਭਰ ਨਾ ਦੇਵੇਂ, ਤਦ ਲਗ ਓੱਥੋਂ
ਕਿਸੀ ਬਿਧ ਨਾ ਛੁੱਟੇਂਗਾ।

੨੭ ਤੁਸੀਂ ਸੁਲਿਆ ਹੈ, ਜੋ ਅਗਲਿਆਂ ਤੇ ਇਸ ਤਰਾਂ ਕਿਹਾ ਗਿਆ
੨੮ ਸੀ, ਜੋ ਤੂੰ ਜਾਰੀ ਨਾ ਕਰ। ਪਰ ਮੈਂ ਤੁਸਾ ਨੂੰ ਆਖਦਾ ਹਾਂ, ਕਿ ਜੋ
ਕੋਈ ਇਸਤ੍ਰੀ ਨੂੰ ਬੁਰੀ ਇਛਿਆ ਕਰਕੇ ਦੇਖਦਾ ਹੈ, ਸੋ ਤਦੋਂ ਹੀ
੨੯ ਆਪਲੇ ਮਨ ਨਾਲ ਤਿਸ ਦੇ ਸੰਗ ਜਾਰੀ ਕਰ ਚੁੱਕਿਆ। ਸੋ ਜੇ ਤੇਰੀ
ਸੱਜੀ ਅੱਖ ਤੈ ਨੂੰ ਠੋਕਰ ਖੁਲਾਵੇ, ਤਾਂ ਤਿਸ ਨੂੰ ਕਢੱਕੇ ਆਪਲੇ ਪਾਸੋਂ

ਸਿੱਟ ਦਿਹ ; ਕਿੰਉਕਿ ਇਹ ਤੇਰੇ ਲਈ ਅੱਛਾ ਹੈ, ਜੇ ਤੇਰੇ ਅੰਗਾਂ ਵਿੱਚੇ
ਇੱਕ ਦਾ ਨਾਸ ਹੋਵੇ, ਅਰ ਤੇਰਾ ਸਾਰਾ ਸਰੀਰ ਨਰਕ ਵਿੱਚ ਸਿਟਿਆ
੩੦ ਨਾ ਜਾਵੇ। ਅਰ ਜੇ ਤੇਰਾ ਸੱਜਾ ਹੱਖ ਤੈ ਨੂੰ ਠੋਕਰ ਖੁਲਾਵੇ, ਤਾਂ ਤਿਸ
ਨੂੰ ਵੱਢਕੇ ਆਪਲੇ ਪਾਸੇ ਸਿੱਟ ਦਿਹ ; ਕਿੰਉਕਿ ਇਹ ਤੇਰੇ ਲਈ ਅੱਛਾ
ਹੈ, ਜੇ ਤੇਰੇ ਅੰਗਾਂ ਵਿੱਚੋਂ ਇੱਕ ਦਾ ਨਾਸ ਹੋਵੇ, ਅਰ ਤੇਰਾ ਸਾਰਾ ਸਰੀਰ
ਨਰਕ ਵਿੱਚ ਸਿਟਿਆ ਨਾ ਜਾਵੇ।

੩੧ ਅਤੇ ਇਹ ਕਿਹਾ ਗਿਆ, ਕਿ ਜੇ ਆਪਲੀ ਤੀਮੀ ਨੂੰ ਤਿਆਗੇ,
੩੨ ਸੋ ਤਿਸ ਨੂੰ ਤਿਆਗਪਤ੍ਰੀ ਲਿਖ ਦੇਵੇ। ਪਰ ਮੈਂ ਤੁਸਾ ਨੂੰ ਆਖਦਾ
ਹਾਂ, ਕਿ ਜੇ ਆਪਲੀ ਤੀਮੀ ਨੂੰ ਜਾਰੀ ਬਿਨਾ ਕਿਸੀ ਹੋਰ ਕਾਰਨ ਤੇ
ਤਿਆਗੇ, ਸੋ ਉਸ ਤੇ ਜਾਰੀ ਕਰਾਉਂਦਾ ਹੈ, ਅਰ ਜੇ ਕੋਈ ਉਸ ਤੀਮੀ
ਦੇ ਸੰਗ, ਜੋ ਤਿਆਗੀ ਹੋਈ ਹੈ, ਵਿਆਹ ਕਰੇ, ਸੋ ਜਾਰੀ ਕਰਦਾ ਹੈ।

੩੩ ਫੇਰ ਤੁਸੀਂ ਸੁਲਿਆ ਹੈ, ਜੋ ਅਗਲਿਆਂ ਤੇ ਇਹ ਕਿਹਾ ਗਿਆ ਸੀ,
ਜੋ ਤੂੰ ਝੂਠੀ ਸੁਗੰਦ ਨਾ ਖਾਹ ; ਬਲਕ ਪ੍ਰਭੂ ਦੇ ਲਈ ਆਪਲੀਆਂ
੩੪ ਸੁਗੰਦਾਂ ਪੂਰੀਆਂ ਕਰ। ਪਰ ਮੈਂ ਤੁਸਾ ਨੂੰ ਆਖਦਾ ਹਾਂ, ਜੋ ਕਦੀ
ਬੀ ਸੁਗੰਦ ਨਾ ਖਾਲੀ ; ਨਾ ਅਕਾਸ ਦੀ, ਇਸ ਲਈ ਜੋ ਉਹ ਪਰ-
੩੫ ਮੇਸੁਰ ਦਾ ਸਿੰਘਾਸਲ ਹੈ ; ਅਰ ਨਾ ਧਰਤੀ ਦੀ, ਇਸ ਲਈ ਜੋ ਉਹ
ਤਿਸ ਦੇ ਚਰਨਾਂ ਦੀ ਜਾਗਾ ਹੈ ; ਅਰ ਨਾ ਯਰੂਸਲਮ ਦੀ, ਇਸ ਲਈ
ਜੋ ਉਹ ਮਹਾਰਾਜ ਦਾ ਨੱਗਰ ਹੈ ; ਅਰ ਨਾ ਆਪਲੇ ਸਿਰ ਦੀ ਸੁਗੰਦ
੩੬ ਖਾਹ ; ਕਿੰਉਕਿ ਤੂੰ ਇੱਕ ਵਾਲ ਨੂੰ ਪੋਲਾ ਯਾ ਕਾਲਾ ਨਹੀਂ ਕਰ
੩੭ ਸਕਦਾ। ਬਲਕ ਤੁਸਾਡਾ ਬਚਨ—ਹਾਂ, ਹਾਂ—ਨਾਂ, ਨਾਂ—ਹੋਵੇ ; ਅਤੇ ਜੋ
ਇਨਾਂ ਤੇ ਵਧੀਕ ਹੈ, ਸੋ ਬੁਰਿਆਈ ਤੇ ਹੁੰਦਾ ਹੈ।

੩੮ ਤੁਸੀਂ ਸੁਲਿਆ ਹੈ, ਜੋ ਕਿਹਾ ਗਿਆ ਸੀ, ਕਿ ਅੱਖ ਦੇ ਬਦਲੇ ਅੱਖ,

੩੮ ਅਰ ਦੰਦ ਦੇ ਬਦਲੇ ਦੰਦ। ਪਰ ਮੈਂ ਤੁਮਾ ਨੂੰ ਆਖਦਾ ਹਾਂ, ਜੋ ਦੁਸਟ ਦਾ
ਸਾਮ੍ਹਲਾ ਨਾ ਕਰਨਾ; ਬਲਕ ਜੋ ਤੇਰੀ ਸੱਜੀ ਗਲ ਪੁਰ ਤਮਾਚਾ ਮਾਰੇ,
੪੦ ਤੂੰ ਦੂਜੀ ਬੀ ਤਿਸ ਦੀ ਫਲ ਫੇਰ ਦਿਹ। ਅਤੇ ਜੋ ਨਿਆਉਂ ਵਿੱਚ
ਤੇਰੇ ਉੱਪੁਰ ਫਰਿਆਦ ਕਰਕੇ ਤੇਰਾ ਅੰਗਰੱਖਾ ਲੈਲੇ ਦੀ ਇੱਛਿਆ ਕਰੇ,
੪੧ ਤੂੰ ਤਿਸ ਨੂੰ ਕੁੜਤਾ ਬੀ ਲੈ ਲੈਲ ਦਿਹ। ਅਤੇ ਜੋ ਕੋਈ ਤੈ ਨੂੰ ਇੱਕ ਕੋਹ
ਬਿਗਾਰੀ ਲੈ ਜਾਵੇ, ਤੂੰ ਤਿਸ ਦੇ ਸੰਗ ਦੋ ਕੋਹ ਤੀਕੁਰ ਚਲਾ ਜਾਹ।
੪੨ ਜੋ ਤੈ ਥੋਂ ਮੰਗੇ, ਉਸ ਨੂੰ ਦਿਹ, ਅਤੇ ਜੋ ਤੇਤੇ ਉਧਾਰ ਮੰਗੇ, ਤਿਸ ਤੇ ਮੂੰਹ
ਨਾ ਮੋੜ।

੪੩ ਤੁਮੀਂ ਸੁਲਿਆ ਹੈ, ਜੋ ਇਹ ਕਿਹਾ ਗਿਆ ਸੀ, ਕਿ ਤੂੰ ਆਪਲੇ
੪੪ ਗੁਵਾਂਢੀ ਨੂੰ ਪਿਆਰ ਕਰ, ਅਰ ਆਪਲੇ ਵੈਰੀ ਨਾਲ ਵੈਰ ਰੱਖ। ਪਰ
ਮੈਂ ਤੁਮਾ ਨੂੰ ਆਖਦਾ ਹਾਂ, ਜੋ ਆਪਲੇ ਦੁਸਮਨਾਂ ਨੂੰ ਪਿਆਰ ਕਰੋ;
ਜੋ ਤੁਮਾ ਨੂੰ ਸਰਾਪ ਦੇਲ, ਤੁਮੀਂ ਓਨਾਂ ਨੂੰ ਅਸੀਸ ਦਿਓ; ਜੋ ਤੁਮਾਡੇ
ਨਾਲ ਵੈਰ ਰੱਖਲ, ਤਿਨਾਂ ਦੇ ਨਾਲ ਭਲਾ ਕਰੋ; ਅਰ ਜੋ ਤੁਮਾਡੀ
ਨਿੰਦਿਆ ਕਰਨ, ਅਰ ਤੁਮਾ ਨੂੰ ਸਤਾਉਲ, ਤਿਨਾਂ ਲਈ ਬੇਨਤੀ ਕਰੋ;
੪੫ ਤਾਂ ਤੁਮੀਂ ਆਪਲੇ ਸੁਰਗਵਾਲੇ ਪਿਤਾ ਦੇ ਪੁਤ੍ਰ ਹੋਵੋ; ਕਿੰਉਕਿ ਉਹ
ਆਪਲਾ ਸੂਰਜ ਬੁਰਿਆਂ ਅਰ ਭਲਿਆਂ ਪੁਰ ਚੜ੍ਹਾਉਂਦਾ ਹੈ, ਅਰ
੪੬ ਧਰਮੀਆਂ ਅਤੇ ਅਧਰਮੀਆਂ ਉੱਪੁਰ ਮੀਂਹ ਬਰਸਾਉਂਦਾ ਹੈ।
ਕਿੰਉਕਿ ਜੇ ਤੁਮੀਂ ਤਿਨਾਂ ਨੂੰ ਪਿਆਰ ਕਰੋ, ਜੋ ਤੁਮਾ ਨੂੰ ਪਿਆਰ
ਕਰਦੇ ਹਨ, ਤਾਂ ਤੁਮਾਡਾ ਕੀ ਫਲ ਹੈ? ਕਿਆ ਅਜਾਰਦਾਰ ਇਹੋ
੪੭ ਨਹੀਂ ਕਰਦੇ? ਅਰ ਜੇ ਤੁਮੀਂ ਨਿਰਾ ਆਪਲੇ ਭਾਈਆਂ ਨੂੰ ਸਲਾਮ
ਕਰੋ, ਤਾਂ ਤੁਮੀਂ ਹੋਰਨਾਂ ਤੇ ਕੀ ਵਧੀਕ ਕਰਦੇ ਹੋ? ਕਿਆ ਅਜਾਰਦਾਰ

੪੮ ਅਜਿਹਾ ਨਹੀਂ ਕਰਦੇ? ਉਪਰੰਦ ਜਿਹਾ ਕਿ ਤੁਮਾਡਾ ਸੁਰਗਵਾਲਾ ਪਿਤਾ ਪੂਰਾ ਹੈ, ਤਿਹੇ ਤੁਸੀਂ ਭੀ ਪੂਰੇ ਹੋਵੋ।

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੬ ਕਾਂਡ। ੧। ਸੋਝੀ ਰੱਖੋ, ਜੋ ਤੁਸੀਂ ਮਨੁੱਖਾਂ ਦੇ ਸਾਮ੍ਹਲੇ ਉਨ੍ਹਾਂ ਨੂੰ ਦਿਖਾਉਣ ਲਈ ਧਰਮ ਨਾ ਕਰੋ; ਨਹੀਂ ਤਾਂ ਤੁਮਾਡੇ ਪਿਤਾ ਦੇ ਕੋਲ, ਜੋ
੨ ਸੁਰਗ ਵਿੱਚ ਹੈ, ਤੁਮਾਡਾ ਕੁਛ ਫਲ ਨਹੀਂ। ਉਪਰੰਦ, ਜਾਂ ਤੂੰ ਖਗਾਇਤ ਦੇਵੇਂ, ਤਾਂ ਆਪਣੇ ਸਾਮ੍ਹਲੇ ਤੁਰ੍ਹੀ ਨਾ ਬਜਾਉ, ਜਿਸ ਤਰਾਂ ਕਪਟੀ ਮਸੀਤਾਂ ਅਰ ਰਸਤਿਆਂ ਚਿੱਵ ਕਰਦੇ ਹਨ, ਜੋ ਮਨੁੱਖ ਤਿਨਾਂ ਦੀ ਵਡਿਆਈ ਕਰਨ। ਮੈਂ ਤੁਮਾ ਨੂੰ ਸੱਤ ਆਖਦਾ ਹਾਂ, ਜੋ ਓਹ ਆਪਣਾ
੩ ਫਲ ਪਾ ਚੁੱਕੇ। ਬਲਕ ਜਾਂ ਤੂੰ ਖਗਾਇਤ ਦੇਵੇਂ, ਤਾਂ ਤੇਰਾ ਖੱਬਾ ਹੱਥ
੪ ਨਾ ਜਾਲੇ, ਜੋ ਤੇਰਾ ਸੱਜਾ ਹੱਥ ਕੀ ਕਰਦਾ ਹੈ; ਤਾਂ ਤੇਰੀ ਖਗਾਇਤ ਗੁਪਤ ਰਹੇ; ਅਰ ਤੇਰਾ ਪਿਤਾ, ਜੋ ਗੁਪਤ ਵਿੱਚ ਦੇਖਦਾ ਹੈ, ਆਪ ਤੇ ਨੂੰ ਪਰਗਟ ਫਲ ਦੇਵੇਗਾ।

੫ ਅਤੇ ਜਾਂ ਤੂੰ ਦੁਆ ਕਰੇਂ, ਤਾਂ ਕਪਟੀਆਂ ਢਾਂਙੂ ਨਾ ਹੋ; ਕਿੰਉਕਿ ਓਹ ਮਸੀਤਾਂ ਅਰ ਬਜਾਰਾਂ ਦੇ ਕੂਲਿਆਂ ਵਿੱਚ ਖੜੇ ਹੋਕੇ ਦੁਆ ਕਰਨਾ ਚਾਹੰਦੇ ਹਨ; ਜੋ ਮਨੁੱਖ ਤਿਨਾਂ ਨੂੰ ਦੇਖਲ। ਮੈਂ ਤੁਮਾ ਨੂੰ ਸੱਤ
੬ ਆਖਦਾ ਹਾਂ, ਜੋ ਓਹ ਆਪਣਾ ਫਲ ਪਾ ਚੁੱਕੇ। ਪਰ ਜਾਂ ਤੂੰ ਦੁਆ ਕਰੇਂ, ਤਾਂ ਆਪਣੀ ਕੋਠੜੀ ਵਿੱਚ ਵੜ, ਅਰ ਆਪਣਾ ਦਰ ਮੁੰਦਕੇ ਆਪਣੇ ਪਿਤਾ ਤੇ, ਜੋ ਗੁਪਤ ਵਿੱਚ ਹੈ, ਦੁਆ ਮੰਗ; ਅਰ ਤੇਰਾ ਪਿਤਾ,
੭ ਜੋ ਗੁਪਤ ਵਿੱਚ ਦੇਖਦਾ ਹੈ, ਤੈ ਨੂੰ ਪਰਗਟ ਫਲ ਦੇਵੇਗਾ। ਅਤੇ ਤੁਸੀਂ ਦੁਆ ਕਰਦੇ ਹੋਏ ਫਾਰ ਫਾਰ ਬਾਤ ਨਾ ਕਰੋ, ਜਿਸ ਪਰਕਾਰ ਕੋਮਾਂ ਦੇ

ਲੋਕ ਕਰਦੇ ਹਨ; ਕਿੰਉਕਿ ਓਹ ਸਮਝਦੇ ਹਨ, ਕਿ ਤਿਨਾਂ ਦੇ ਬਹੁਤ
੮ ਬੋਲਣ ਕਰਕੇ ਤਿਨਾਂ ਦੀਆਂ ਸੁਣੀਆਂ ਜਾਣਗੀਆਂ। ਸੋ ਤੁਸੀਂ ਤਿਨਾਂ
ਵਰਗੇ ਨਾ ਹੋਵੋ; ਕਿੰਉਕਿ ਤੁਹਾਡਾ ਪਿਤਾ ਤੁਹਾਡੇ ਮੰਗਣ ਤੇ ਅੱਗੇ ਹੀ
੯ ਜਾਣਦਾ ਹੈ, ਜੋ ਤੁਸੀਂ ਕਿਨਾਂ ਕਿਨਾਂ ਵਸਤਾਂ ਦੇ ਅਰਥੀਏ ਹੋ। ਇਸ
ਕਾਰਨ ਤੁਸੀਂ ਇਸ ਬਿਧ ਨਾਲ ਦੁਆ ਕਰੋ,—ਹੇ ਅਸਾਡੇ ਪਿਤਾ ਜੋ
੧੦ ਸੁਰਗ ਵਿੱਚ ਹੈਂ, ਤੇਰਾ ਨਾਉਂ ਪਵਿਤ੍ਰ ਰੱਖਿਆ ਜਾਵੇ; ਤੇਰਾ ਰਾਜ
ਆਵੇ; ਤੇਰੀ ਇੱਛਿਆ ਜਿਹੀ ਸੁਰਗ ਵਿੱਚ ਹੈ ਤਿਹੀ ਧਰਤੀ ਪੁਰ
੧੧ ਥੀ ਕੀਤੀ ਜਾਵੇ; ਸਾਡੀ ਗੁਜਰ ਲਾਇਕ ਭੋਜਨ ਅੱਜ ਸਾ ਨੂੰ ਦਿਹ;
੧੨ ਅਰ ਜਿਸ ਪਰਕਾਰ ਅਸੀਂ ਆਪਲੇ ਕਰਜਾਈਆਂ ਨੂੰ ਮਾਫ ਕਰਦੇ
੧੩ ਹਾਂ, ਤਿਸੀ ਪਰਕਾਰ ਤੂੰ ਸਾਡੇ ਕਰਜ ਸਾ ਨੂੰ ਮਾਫ ਕਰ; ਅਰ ਸਾ ਨੂੰ
ਪਰਤਾਵੇ ਵਿੱਚ ਨਾ ਸਿੱਟ, ਬਲਕ ਬੁਰਿਆਈ ਤੇ ਬਚਾਉ; ਕਿੰਉਕਿ
੧੪ ਰਾਜ, ਅਰ ਬਲ, ਅਰ ਪਰਤਾਪ, ਸਦੀਪਕਾਲ ਤੇਰਾ ਹੈ। ਆਮੀਂ।
ਕਿੰਉਕਿ ਜੇ ਤੁਸੀਂ ਮਨੱਖਾਂ ਨੂੰ ਤਿਨਾਂ ਦੀਆਂ ਤਖਸੀਰਾਂ ਮਾਫ ਕਰ
ਦਿਓਂ, ਤਾਂ ਤੁਹਾਡਾ ਸੁਰਗਵਾਲਾ ਪਿਤਾ ਤੁਹਾ ਨੂੰ ਥੀ ਮਾਫ ਕਰ
੧੫ ਦੇਵੇਗਾ; ਪਰ ਜੇ ਤੁਸੀਂ ਮਨੁੱਖਾਂ ਨੂੰ ਤਿਨਾਂ ਦੀਆਂ ਤਖਸੀਰਾਂ ਮਾਫ
ਨਾ ਕਰੋ, ਤਾਂ ਤੁਹਾਡਾ ਪਿਤਾ ਥੀ ਤੁਹਾਡੀਆਂ ਤਖਸੀਰਾਂ ਮਾਫ ਨਾ
ਕਰੇਗਾ।

੧੬ ਅਰ ਜਾਂ ਤੁਸੀਂ ਬਰਤ ਰੱਖੋ, ਤਾਂ ਕਪਟੀਆਂ ਵਰਗੇ ਉਦਾਸ ਮੂੰਹ ਨਾ
ਹੋਵੋ; ਕਿੰਉਕਿ ਓਹ ਆਪਲਾ ਮੂੰਹ ਇਸ ਲਈ ਬੁਰਾ ਬਲਾਉਂਦੇ ਹਨ,
ਕਿ ਮਨੁੱਖ ਤਿਨਾਂ ਨੂੰ ਬਰਤੀ ਜਾਨਣ। ਮੈਂ ਤੁਸਾ ਨੂੰ ਸੱਤ ਆਖਦਾ ਹਾਂ,
੧੭ ਜੋ ਓਹ ਆਪਲਾ ਫਲ ਪਰਾਪਤ ਕਰ ਚੁੱਕੇ। ਪਰ ਜਾਂ ਤੂੰ ਬਰਤ ਰੱਖੇਂ, ਤਾਂ
੧੮ ਆਪਲੇ ਸਿਰ ਨੂੰ ਚਿਕਨਾ ਕਰ, ਅਰ ਆਪਲੇ ਮੂੰਹ ਨੂੰ ਧੋ; ਤਾਂ ਮਨੁੱਖ

ਤੈ ਨੂੰ ਬਰਤੀ ਨਾ ਜਾਨਲ, ਬਲਕ ਤੇਰਾ ਪਿਤਾ ਜੋ ਗੁਪਤ ਹੈ; ਅਤੇ
ਤੇਰਾ ਪਿਤਾ ਜੋ ਗੁਪਤ ਵਿੱਚ ਦੇਖਦਾ ਹੈ, ਤੈ ਨੂੰ ਪਰਗਟ ਫਲ ਦੇਵੇਗਾ।
੧੮ ਆਪਲੇ ਲਈ ਧਰਤੀ ਉੱਤੇ ਧਨ ਨਾ ਜੋੜੋ, ਜਿੱਥੇ ਕੀੜਾ ਅਤੇ
ਜੰਗਾਲ ਵਿਗਾੜਦਾ ਹੈ, ਅਰ ਜਿੱਥੇ ਚੋਰ ਪਾੜ ਮਾਰਦੇ ਅਤੇ ਚੁਰਾਉਂਦੇ
੨੦ ਹਨ। ਬਲਕ ਸੁਰਗ ਵਿਖੇ ਆਪਲੇ ਲਈ ਧਨ ਜੋੜੋ, ਜਿੱਥੇ ਨਾ ਕੀੜਾ
ਨਾ ਜੰਗਾਲ ਵਿਗਾੜਦਾ ਹੈ, ਅਰ ਜਿੱਥੇ ਚੋਰ ਨਾ ਪਾੜ ਮਾਰਦੇ, ਨਾ
੨੧ ਚੋਰੀ ਕਰਦੇ ਹਨ। ਕਿੰਉਕਿ ਜਿੱਥੇ ਤੁਮਾਡਾ ਧਨ ਹੈ, ਤੁਮਾਡਾ ਮਨ ਬੀ
੨੨ ਤਿੱਥੇ ਹੀ ਹੋਵੇਗਾ। ਸਰੀਰ ਦਾ ਦੀਵਾ ਨੇਤ੍ਰ ਹੈ: ਇਸ ਕਾਰਨ ਜੇ
ਤੇਰਾ ਨੇਤ੍ਰ ਨਿਰਮਲ ਹੋਵੇ, ਤਾਂ ਤੇਰਾ ਸਾਰਾ ਸਰੀਰ ਚਾਨਲਾ ਹੋਵੇਗਾ।
੨੩ ਪਰ ਜੇ ਤੇਰਾ ਨੇਤ੍ਰ ਖਰਾਬ ਹੋਵੇ, ਤਾਂ ਤੇਰਾ ਸਾਰਾ ਸਰੀਰ ਅਨ੍ਹੇਰਾ
ਹੋਵੇਗਾ। ਇਸ ਕਾਰਨ ਜੇ ਉਹ ਚਾਨਲ ਜੋ ਤੇਰੇ ਵਿੱਚ ਹੈ ਅਨ੍ਹੇਰਾ
੨੪ ਬਲ ਜਾਵੇ, ਤਾਂ ਕਿਆ ਵਡਾ ਅਨ੍ਹੇਰਾ ਹੋਵੇਗਾ! ਕੋਈ ਮਨੁੱਖ ਦੋ
ਮਾਲਕਾਂ ਦੀ ਸੇਵਾ ਨਹੀਂ ਕਰ ਸਕਦਾ; ਕਿੰਉਕਿ ਉਹ ਇੱਕ ਨਾਲ ਤਾ
ਵੈਰ, ਅਰ ਦੂਜੇ ਨਾਲ ਪ੍ਰੀਤ ਰੱਖੇਗਾ, ਅਥਵਾ ਇੱਕ ਨਾਲ ਮਿਲਿਆ
ਰਹੇਗਾ ਅਰ ਦੂਜੇ ਨੂੰ ਤੁੱਛ ਜਾਲੇਗਾ। ਤੁਮੀਂ ਪਰਮੇਸੁਰ ਅਰ ਧਨ ਦੋਹਾਂ
੨੫ ਦੀ ਸੇਵਾ ਨਹੀਂ ਕਰ ਸਕਦੇ ਹੋ। ਇਸ ਕਾਰਨ ਮੈਂ ਤੁਹਾ ਨੂੰ ਆਖਦਾ
ਹਾਂ, ਜੋ ਤੁਮੀਂ ਆਪਲੀ ਜਿੰਦ ਦੀ ਚਿੰਤਾ ਨਾ ਕਰੋ, ਜੋ ਅਸੀਂ ਕੀ
ਖਾਵਾਂਗੇ? ਅਰ ਕੀ ਪੀਵਾਂਗੇ? ਅਤੇ ਨਾ ਆਪਲੀ ਦੇਹੀ ਦੀ ਚਿੰਤਾ
ਕਰੋ, ਜੋ ਅਸੀਂ ਕੀ ਪਹਿਨਾਂਗੇ? ਕਿਆ ਜਿੰਦ ਖਾਲੇ ਤੇ, ਅਰ ਸਰੀਰ
੨੬ ਬਸਤ੍ਰਾਂ ਤੇ ਵਧੀਕ ਨਹੀਂ? ਅਕਾਸ ਦੇ ਪੰਖੇਰੂਆਂ ਨੂੰ ਦੇਖੋ, ਜੋ ਓਹ ਨਾ
ਬੀਜਦੇ ਨਾ ਵੱਢਦੇ ਹਨ, ਅਤੇ ਨਾ ਭੜੋਲਿਆਂ ਵਿੱਚ ਕੱਠੇ ਕਰਦੇ ਹਨ;
ਤਾਂ ਬੀ ਤੁਹਾਡਾ ਸੁਰਗਵਾਲਾ ਪਿਤਾ ਤਿਨਾਂ ਦੀ ਪਿਰਤਪਾਲ ਕਰਦਾ

੨੧ ਹੈ। ਕਿਆ ਤਮੀਂ ਉਨ੍ਹਾਂ ਤੇ ਉੱਤਮ ਨਹੀਂ ਹੋ? ਅਰ ਤੁਮਾਡੇ ਵਿੱਚੋਂ ਉਹ
ਕੋਣ ਹੈ, ਜੋ ਚਿੰਤਾ ਕਰਕੇ ਆਪਣੇ ਥਿਤ ਨੂੰ ਇੱਕ ਹੱਥ ਵਧਾ ਸਕਦਾ
੨੮ ਹੈ? ਅਰ ਬਸਤ੍ਰਾਂ ਲਈ ਕਿੰਉ ਚਿੰਤਾ ਕਰਦੇ ਹੋ? ਜੰਗਲੀ ਸੋਸਨ ਦੇ
ਫੁੱਲਾਂ ਨੂੰ ਦੇਖੋ, ਜੋ ਓਹ ਕਿਸ ਥਿਧ ਵਧਦੇ ਹਨ; ਨਾ ਉਹ ਮਿਹਨਤ
੨੯ ਕਰਦੇ, ਅਰ ਨਾ ਸੂਤ ਕੱਤਦੇ ਹਨ; ਅਰ ਮੈਂ ਤੁਹਾ ਨੂੰ ਕਹਿੰਦਾ ਹਾਂ, ਜੋ
ਸੁਲੈਮਾਨ ਆਪਣੀ ਸਭ ਭੜਕ ਵਿਖੇ, ਇਨਾਂ ਵਿੱਚੋਂ ਇੱਕ ਜਿਹਾ
੩੦ ਸੰਗਾਰਿਅ ਹੋਇਆ ਨਾ ਸਾ। ਸੋ ਹੇ ਥੁਹੜੀ ਪਰਤੀਤਵਾਲਿਓ, ਜਾਂ
ਪਰਮੇਸੁਰ ਜੰਗਲ ਦੇ ਬੂਟੇ ਨੂੰ, ਜੋ ਅੱਜ ਹੈ ਅਰ ਕਲ ਨੂੰ ਭੱਠੀ ਵਿੱਚ
ਝੋਕਿਆ ਜਾਵੇਗਾ, ਅਜਿਹਾ ਭਖਾਉਂਦਾ ਹੈ, ਤਾਂ ਕਿਆ ਤੁਹਾ ਨੂੰ ਇਸ
੩੧ ਤੇ ਵਧੀਕ ਨਾ ਭਖਾਵੇਗਾ? ਉਪਰੰਦ ਤੁਸੀਂ ਚਿੰਤਾ ਨਾ ਕਰੋ, ਜੋ
ਅਸੀਂ ਕੀ ਖਾਵਾਂਗੇ, ਅਥਵਾ ਕੀ ਪੀਵਾਂਗੇ, ਅਥਵਾ ਕੀ ਪਹਿਨਾਂਗੇ?
੩੨ ਕਿੰਉਕਿ ਕੋਮਾਂ ਇਨਾਂ ਸਭਨਾਂ ਵਸਤਾਂ ਨੂੰ ਭਾਲਦੀਆਂ ਹਨ; ਅਰ
ਤੁਹਾਡਾ ਸੁਰਗਵਾਲਾ ਪਿਤਾ ਜਾਲਦਾ ਹੈ, ਜੋ ਤੁਸੀਂ ਇਨਾਂ ਸਭਨਾਂ
੩੩ ਵਸਤਾਂ ਦੇ ਅਰਥੀਏ ਹੋ। ਥਲਕ ਤੁਸੀਂ ਪਹਿਲਾਂ ਪਰਮੇਸੁਰ ਦੇ ਰਾਜ
ਅਰ ਤਿਸ ਦੇ ਧਰਮ ਨੂੰ ਖੋਜੋ; ਤਾਂ ਤੁਸਾ ਨੂੰ ਏਹ ਸਭ ਵਸਤਾਂ ਭੀ
੩੪ ਦਿੱਤੀਆਂ ਜਾਲਗੀਆਂ। ਸੋ ਤਮੀਂ ਕਲ ਦੇ ਵਾਸਤੇ ਚਿੰਤਾ ਨਾ ਕਰੋ;
ਕਿੰਉਕਿ ਕਲ ਆਪਣੀਆਂ ਚੀਜਾਂ ਦੀ ਆਪੇ ਚਿੰਤਾ ਕਰੇਗੀ। ਅੱਜ
ਦੇ ਲਈ ਅੱਜ ਦੀ ਬਿਫਤਾ ਬਹੁਤ ਹੈ॥

ਕਾਂਡ ੭॥ ੧॥ ੨॥ ਐਬ ਨਾ ਪਕੜੋ, ਤਾਂ ਤੁਸਾਡੇ ਐਬ ਪਕੜੇ ਨਾ ਜਾਣ;
ਕਿੰਉਕਿ ਜਿਸ ਵਿਚਾਰ ਨਾਲ ਤੁਸੀਂ ਵਿਚਾਰਦੇ ਹੋ, ਤਿਸੀ ਨਾਲ

ਤੁਸਾਡਾ ਵਿਚਾਰ ਕੀਤਾ ਜਾਵੇਗਾ; ਅਰ ਜਿੰਸ ਮੇਪ ਨਾਲ ਤੁਸੀਂ
੩ ਮਿਲੇਗੇ, ਤਿਸੀ ਨਾਲ ਤੁਸਾਡੇ ਲਈ ਮਿਲਿਆ ਜਾਵੇਗਾ। ਅਤੇ ਤੂੰ
ਉਸ ਕਲ ਨੂੰ, ਜੋ ਤੇਰੇ ਭਾਈ ਦੀ ਅੱਖ ਵਿੱਚ ਹੈ ਕਿੰਉ ਦੇਖਦਾ ਹੈਂ; ਅਰ
੪ ਉਸ ਸਤੀਰ ਨੂੰ, ਜੋ ਤੇਰੀ ਅੱਖ ਵਿਚ ਹੈ, ਨਹੀਂ ਸੋਚਦਾ? ਅਥਵਾ
ਕਿੱਕੁਰ ਤੂੰ ਆਪਲੇ ਭਾਈ ਨੂੰ ਬੋਲੇਂਗਾ, ਜੋ ਲਿਆ, ਤੇਰੀ ਅੱਖ ਵਿੱਚੋਂ
੫ ਕਲ ਕੱਢ ਸਿੱਟਾਂ; ਅਰ ਦੇਖ, ਜੋ ਤੇਰੀ ਅੱਖ ਵਿੱਚ ਇੱਕ ਸਤੀਰ ਹੈ?
ਹੇ ਕਪਟੀ, ਪਹਿਲਾਂ ਉਸ ਸਤੀਰ ਨੂੰ ਆਪਲੀ ਅੱਖੋਂ ਕੱਢ; ਤਦ
ਅੱਛੀ ਤਰਾਂ ਦੇਖਕੇ ਉਸ ਕਲ ਨੂ ਆਪਲੇ ਭਾਈ ਦੀ ਅੱਖੋਂ ਕੱਢ
ਸਕੇਂਗਾ।

੬ ਪਵਿਤ੍ਰ ਵਸਤ ਕੁੱਤਿਆਂ ਨੂੰ ਨਾ ਦਿਓ, ਅਰ ਆਪਲੇ ਮੋਤੀ ਸੂਰਾਂ
ਅੱਗੇ ਨਾ ਸਿੱਟੋ; ਅਜਿਹਾ ਨਾ ਹੋਵੇ, ਜੋ ਓਹ ਤਿਨਾਂ ਨੂੰ ਆਪਲੇ ਪੈਰਾਂ
ਹੇਠ ਮਲਨ, ਅਤੇ ਮੁੜਕੇ ਤੁਹਾ ਨੂੰ ਫਾੜਨ।

੭ ਮੰਗੋ, ਤਾਂ ਤੁਸਾਂ ਨੂੰ ਦਿੱਤਾ ਜਾਵੇਗਾ, ਢੂੰਢੋ, ਤਾਂ ਪਾਵੋਗੇ, ਖੜਕਾਓ,
੮ ਤਾਂ ਤੁਹਾਡੇ ਲਈ ਖੁਹੁਲਿਆ ਜਾਵੇਗਾ। ਕਿੰਉਕਿ ਹਰੇਕ ਜੋ ਮੰਗਦਾ
ਹੈ, ਲੈਂਦਾ ਹੈ; ਅਤੇ ਜੋ ਢੂੰਢਦਾ ਹੈ, ਤਿਸ ਨੂੰ ਮਿਲਦਾ ਹੈ; ਅਰ ਜੋ
੯ ਖੜਕਾਉਂਦਾ ਹੈ, ਤਿਸ ਲਈ ਖੁਹੁਲਿਆ ਜਾਵੇਗਾ। ਤੁਸਾਡੇ ਵਿੱਚੋਂ
ਅਜਿਹਾ ਕੋਲ ਮਨੁੱਖ ਹੈ, ਕਿ ਜੋ ਤਿਸ ਦਾ ਪੁੱਤ ਰੋਟੀ ਮੰਗੇ, ਤਾਂ ਉਹ
੧੦ ਤਿਸ ਨੂੰ ਪੱਥਰ ਦੇਵੇਗਾ? ਅਥਵਾ ਜੋ ਮੱਛੀ ਮੰਗੇ, ਤਾਂ ਉਸ ਨੂੰ ਸਰਪ
੧੧ ਦੇਵੇਗਾ? ਉਪਰੰਟ ਜਾਂ ਤੁਸੀਂ ਬੁਰੇ ਹੋਕੇ ਆਪਲੇ ਬਾਲਕਾਂ ਨੂੰ ਚੰਗੀ
ਦਾਨ ਦੇ ਜਾਨਦੇ ਹੋ, ਤਾਂ ਤੁਹਾਡਾ ਪਿਤਾ, ਜੋ ਸੁਰਗ ਵਿੱਚ ਹੈ, ਕਿਤਨਾ
ਵਧੀਕ ਅੱਛੀਆਂ ਵਸਤਾਂ ਤਿਨਾਂ ਨੂੰ, ਜੋ ਤਿਸ ਤੇ ਮੰਗਦੇ ਹਨ,
੧੨ ਦੇਵੇਗਾ! ਉਪਰੰ ਸਭਟ ਕੁਛ ਜੋ ਤੁਸੀਂ ਚਾਹੁੰਦੇ ਹੋ, ਕਿ ਮਨੁੱਖ ਤੁਹਾਡੇ

ਲਈ ਕਰਨ, ਤੁਸੀਂ ਬੀ ਤਿਨਾਂ ਦੇ ਲਈ ਤਿਹਾ ਹੀ ਕਰੋ; ਕਿੰਉਕਿ
ਤੋਰਾਤ ਅਰ ਪਿਰੰਥਰਾਂ ਦੀ ਇਹੋ ਗੱਲ ਹੈ।

੧੩ ਤੁਸੀਂ ਭੀੜੇ ਦਰਵੱਜੇ ਤੇ ਵੜੋ; ਕਿੰਉਕਿ ਵਡਾ ਹੈ ਉਹ ਦਰਵੱਜਾ
੧੪ ਅਰ ਚਉੜਾ ਉਹ ਰਸਤਾ, ਜੋ ਨਾਸ ਨੂੰ ਪੁਚਾਉਂਦਾ ਹੈ; ਅਰ ਬਹੁਤੇ
ਹਨ, ਜੋ ਉਸ ਤੇ ਵੜਦੇ ਹਨ। ਕਿੰਉਕਿ ਭੀੜਾ ਹੈ ਉਹ ਦਰਵੱਜਾ, ਅਰ
ਤੰਗ ਹੈ ਉਹ ਰਸਤਾ, ਜੋ ਜੀਉਣ ਨੂੰ ਪੁਚਾਉਂਦਾ ਹੈ; ਅਰ ਓਹ ਜੋ
ਤਿਸ ਨੂੰ ਲੱਭਦੇ ਹਨ, ਸੋ ਥਿਰਲੇ ਹਨ।

੧੫ ਝੂਠੇ ਪਿਰੰਥਰਾਂ ਤੇ ਖਬਰਦਾਰ ਰਹੋ, ਜੋ ਤੁਹਾਡੇ ਪਾਸ ਭੇਡਾਂ ਦੇ ਭੇਸ
ਵਿੱਚ ਆਉਂਦੇ ਹਨ, ਪਰ ਅੰਦਰੋਂ ਓਹ ਫਾੜਨੇਵਾਲੇ ਬਘਿਆੜ ਹਨ।
੧੬ ਤੁਸੀਂ ਤਿਨਾਂ ਨੂੰ ਤਿਨਾਂ ਦੇ ਫਲਾ ਤੇ ਪਛਾਲੇਗੇ। ਕਿਆ ਕੰਡਿਆਲਿਆਂ
੧੭ ਤੇ ਦਾਖ, ਅਥਵਾ ਨਮੋਲੀਆਂ ਤੇ ਹੰਜੀਰ ਤੋੜਦੇ ਹਨ? ਇਸੀ
ਪਰਕਾਰ ਹਰੇਕ ਅੱਛਾ ਰੁੱਖ ਚੰਗੇ ਫਲ ਲਿਆਉਂਦਾ, ਪਰ ਮਾੜਾ ਰੁੱਖ
੧੮ ਬੁਰੇ ਫਲ ਲਿਆਉਂਦਾ ਹੈ। ਅੱਛਾ ਰੁੱਖ ਬੁਰੇ ਫਲ ਨਹੀਂ ਲਿਆ ਸਕਦਾ,
੧੯ ਅਤੇ ਨਾ ਮਾੜਾ ਰੁੱਖ ਚੰਗੇ ਫਲ ਲਿਆ ਸਕਦਾ ਹੈ। ਹਰੇਕ ਰੁੱਖ, ਜੋ
ਚੰਗਾ ਫਲ ਨਹੀਂ ਲਿਆਉਂਦਾ, ਸੋ ਵੱਢਿਆ ਜਾਂਦਾ, ਅਰ ਅਗਨ
੨੦ ਵਿੱਚ ਸਿੱਟਿਆ ਜਾਂਦਾ ਹੈ। ਸੋ ਤੁਸੀਂ ਤਿਨਾਂ ਨੂੰ ਤਿਨਾਂ ਦੇ ਫਲਾਂ ਤੇ
ਪਛਾਲੇਗੇ।

੨੧ ਨਾ ਹਰ ਕੋਈ, ਜੋ ਮੈ ਨੂੰ ਪ੍ਰਭੂ, ਪ੍ਰਭੂ, ਕਹਿੰਦਾ ਹੈ, ਸੁਰਗ ਰਾਜ ਵਿੱਚ
ਵੜੇਗਾ, ਬਲਕ ਉਹ ਕੋਈ ਵੜੇਗਾ ਜੋ ਮੇਰੇ ਸੁਰਗਵਾਲੇ ਪਿਤਾ ਦੀ
੨੨ ਮਰਜੀ ਪੁਰ ਚਲਦਾ ਹੈ। ਉਸ ਦਿਨ ਮੈ ਨੂੰ ਅਨੇਕ ਕਹਿਲਗੇ, ਜੋ ਹੇ
ਪ੍ਰਭੂ, ਹੇ ਪ੍ਰਭੂ, ਕਿਆ ਅਸੀਂ ਤੇਰੇ ਨਾਉਂ ਤੇ ਪਿਰੰਥਰਵਾਕ ਨਹੀਂ ਕਹੇ?
ਅਤੇ ਤੇਰੇ ਨਾਉਂ ਤੇ ਭੂਤਾਂ ਨੂੰ ਨਹੀਂ ਨਿਕਾਲਿਆ? ਅਤੇ ਤੇਰੇ ਨਾਉਂ

੨੩ ਕਰਕੇ ਬਹੁਤੀਆਂ ਕਰਾਮਾਤਾਂ ਨਹੀਂ ਦਿਖਾਲੀਆਂ? ਤਦ ਮੈਂ ਉਨ੍ਹਾਂ
ਨੂੰ ਕਹਾਂਗਾ, ਜੋ ਮੈਂ ਤੁਸਾ ਨੂੰ ਕਦੀ ਬੀ ਨਹੀਂ ਜਾਲਦਾ ਸਾ; ਹੇ
ਬੁਰਿਆਰੇ, ਮੇਰੇ ਕੋਲੋਂ ਚਲੇ ਜਾਓ।
੨੪ ਓਪਰੰਦ ਹਰੇਕ ਜੋ ਮੇਰੇ ਏਹ ਬਚਨ ਸੁਲਦਾ, ਅਰ ਤਿਨਾਂ ਪੁਰ ਚਲਦਾ
ਹੈ, ਮੈਂ ਉਸ ਨੂੰ ਇੱਕ ਬੁੱਧਮਾਨ ਫਰਗਾ ਜਾਲਾਂਗਾ, ਜਿਸ ਨੈ ਪੱਥਰ ਉੱਪੁਰ
੨੫ ਆਪਲਾ ਘਰ ਬਲਾਇਆ। ਅਤੇ ਬਰਖਾ ਬਰਸੀ, ਅਰ ਹੜ੍ਹ ਆਏ,
ਅਰ ਅਨ੍ਹੇਰੀਆਂ, ਫਗੀਆਂ ਅਰ ਓਸ ਘਰ ਨੂੰ ਧੱਕਾ ਲਾਇਆ;
ਅਤੇ ਉਹ ਨਾ ਡਿਗਿਆ; ਕਿੰਉਕਿ ਤਿਸ ਦੀ ਨੀਉਂ ਪੱਥਰ ਉੱਪੁਰ ਰੱਖੀ
੨੬ ਗਈ ਸੀ। ਅਤੇ ਹਰੇਕ ਜੋ ਮੇਰੇ ਏਹ ਬਚਨ ਸੁਲਦਾ, ਅਤੇ ਤਿਨਾਂ ਉੱਪੁਰ
ਨਹੀਂ ਚਲਦਾ, ਸੋ ਇੱਕ ਕਮਲੇ ਮਨੁੱਖ ਫਰਗਾ ਜਾਲਿਆ ਜਾਵੇਗਾ,
੨੭ ਜਿਸ ਨੈ ਆਪਲਾ ਘਰ ਰੇਤ ਉੱਪੁਰ ਬਲਾਇਆ। ਅਤੇ ਬਰਖਾ
ਬਰਸੀ, ਅਰ ਹੜ੍ਹ ਆਏ, ਅਰ ਅਨ੍ਹੇਰੀਆਂ ਫਗੀਆਂ, ਅਰ ਉਸ ਘਰ
ਨੂੰ ਧੱਕਾ ਲਾਇਆ, ਅਤੇ ਉਹ ਡਿਗ ਪਿਆ, ਅਰ ਤਿਸ ਦਾ ਫਗ
ਨਾਸ ਹੋਇਆ॥
੨੮ ਅਤੇ ਅਜਿਹਾ ਹੋਇਆ, ਕਿ ਜਾਂ ਯਿਸੂ ਏਹ ਗੱਲਾਂ ਕਰ ਚੁੱਕਾ, ਤਾਂ
ਮੰਡਲੀਆਂ ਤਿਸ ਦੀ ਸਿੱਖਿਆ ਤੇ ਦੰਗ ਹੋਈਆਂ; ਕਿੰਉਕਿ ਉਹ
੨੯ ਤਿਨਾਂ ਨੂੰ ਗ੍ਰੰਥੀਆਂ ਵਾਂਙੂ ਨਹੀਂ, ਬਲਕ ਇਖਤਿਆਰਵਾਲੇ ਫਰਗਾ
ਸਿਖਾਲਦਾ ਸਾ॥

II.—Life of Gurū Nānak.

ਬਾਬੇ ਨਾਨਕ ਦਾ ਹਾਲ

ਜਿਲੇ ਲਾਹੋਰ ਤਸੀਲ ਸਰਕਪੁਰ ਦੇ ਅਲਾਕੇ ਰਾਇਭੋਇਦੀ ਤਲਵੰਡੀ ਨਾਮੇ ਪਿੰਡ ਵਿਖੇ, ਜੋ ਹੁਣ ਨਨਕਾਲਾ ਕਰਕੇ ਆਖੀਦਾ ਹੈ, ਕਾਲੂ ਨਾਮੇ ਵੇਦੀ ਖਤ੍ਰੀ ਦੇ ਘਰ, ਜੋ ਉਸ ਵੇਲੇ ਪਟਵਾਰੀ ਸਾ, ਸੰਮਤ ੧੫੨੬ ਸਨ ੧੪੬੯ ਈਸਵੀ ਵਿਖੇ ਕੱਤਕ ਸੁਦੀ ਪੂਰਨਮਾਸੀ ਦੇ ਦਿਨ, ਅੱਧੀ ਰਾਤ ਨੂੰ ਪੁਤ ਜੰਮਿਆ। ਜਾਂ ਕਾਲੂ ਨੈ ਆਪਦੇ ਕੁਲ ਪਰੋਹਤ ਨੂੰ ਖਬਰ ਦਿੱਤੀ, ਤਾਂ ਉਸ ਨੈ ਸਾਸਤ੍ਰ ਰੀਤ ਮੁਜਬ ਵਿਚਾਰ ਕਰਕੇ ਉਸ ਬਾਲਕ ਦਾ ਨਾਉਂ ਨਾਨਕ ਰੱਖਿਆ, ਅਤੇ ਕਿਹਾ ਕਿ, ਹੇ ਕਾਲੂ, ਇਹ ਬਾਲਕ ਬਹੁਤ ਉੱਤਮ ਅਰ ਧਰਮ ਸੂਰਤ ਹੋਵੇਗਾ; ਬਹੁਤ ਲੋਕ ਇਸ ਦੇ ਪਿੱਛੇ ਤੁਰਨਗੇ। ਇਹ ਪਰਮੇਸੁਰ ਦਾ ਪਿਆਰਾ ਹੈ, ਬਹੁਤਿਆਂ ਦੇ ਭਰਮਾਂ ਨੂੰ ਖੋਵੇਗਾ। ਅਰ ਇਹ ਥੀ ਯਾਦ ਰੱਖ ਕਿ ਇਹ ਬਾਲਕ ਨਹੀਂ, ਕੋਈ ਅਉਤਾਰੀ ਹੈ, ਇਸੀ ਸਬਬ ਇਸ ਦਾ ਨਾਉਂ ਨਾਨਕ ਨਿਰੰਕਾਰੀ ਹੈ। ਇਹ ਇੱਕ ਨਿਰੰਕਾਰ ਪਰਮੇਸੁਰ ਨੂੰ ਹੀ ਸੱਤ ਜਾਣੇਗਾ, ਹੋਰ ਕਿਸੇ ਨੂੰ ਨਹੀਂ ਮਾਨੇਗਾ। ਇਹ ਸੁਲਖੇ ਕਾਲੂ ਬਹੁਤ ਪਰਸੰਨ ਹੋਇਆ। ਜਾਂ ਜਨਮ ਦੀਆਂ ਸਭ ਰੀਤਾਂ ਰਸਮਾਂ ਕਰਕ ਪਰੋਹਤ ਨੂੰ ਖੁਸੀ ਨਾਲ ਵਿਦਿਆ ਕੀਤਾ, ਤਾਂ ਬੋਲਿਆ ਕਿ, ਹੇ ਪਰਮੇਸੁਰ, ਮੈਂ ਤੇਰਾ ਤਨ ਮਨ ਤੇ ਸੁਕਰ ਕਰਦਾ ਹਾਂ, ਜੋ ਅਜਿਹਾ ਬਾਲਕ ਮੇਰੇ ਗਰੀਬ ਦੇ ਘਰ ਉਪਜਾਇਆ। ਹੁਣ ਉਸ ਦਾ ਫਰਤਾਰ ਮੈਉਂ ਆਖਦੇ ਹਨ। ਜਾਂ ਨਾਨਕ ਨੌਆਂ ਬਰਸਾਂ ਦਾ ਹੋਇਆ, ਤਾਂ ਪਿਤਾ ਦੀ ਆਗਿਆ ਮੁਜਬ ਗਰਮੀ ਦੀ ਰੁੱਤੇ ਮਹੀਂ ਚਰਾਉਣ ਜੰਗਲ ਨੂੰ ਗਿਆ। ਮਾਰੇ ਗਰਮੀ ਦੇ

ਘਬਰਾਕੇ, ਜਾਂ ਇੱਕ ਦਰਖਤ ਹੇਠ ਸੁੱਤਾ ਪਿਆ ਸਾ, ਤਾਂ ਆਖਦੇ ਹਨ ਕਿ ਇੱਕ ਕਾਲੇ ਨਾਗ ਨੈ ਉਸ ਦੇ ਮੁਖ ਪੁਰ ਫਲ ਖੇਲਕੇ ਛਾਇਆ ਕੀਤੀ ਹੋਈ ਸੀ। ਇਤਨੇ ਵਿੱਚ ਗਇਬੁਲਾਰ ਨੈ ਜੋ ਉਸ ਜਗਾ ਦਾ ਮਾਲਕ ਸਾ ਤਿਸ ਦਾ ਇਹ ਹਾਲ ਦੇਖਕੇ ਮਨ ਵਿੱਚ ਕਿਹਾ ਕਿ, ਇਹ ਬਾਲਕ ਕੋਈ ਪਰਮੇਸੁਰ ਦਾ ਭਗਤ ਹੈ, ਅਰ ਓਸ ਦੇ ਪਿਉ ਨੂੰ ਆਕੇ ਸਮਝਾਇਆ ਕਿ, ਤੇਰਾ ਬਾਲਕ ਬਹੁਤ ਉੱਤਮ ਹੈ। ਜਾਂ ਨਾਨਕ ਪੰਦ੍ਰਾਂ ਬਰਸਾਂ ਦਾ ਹੋਇਆ ਤਾਂ ਪਿਤਾ ਨੈ ਬੀਹ ਰੁਪੈਯੇ ਅਰ ਇੱਕ ਭਾਈਬਾਲਾ ਨਾਮੇ ਨੌਕਰ ਜੋ ਕਦੀਮ ਤੇ ਘਰ ਵਿਖੇ ਰਹਿੰਦਾ ਸਾ ਟਹਿਲ ਵਾਸਤੇ ਨਾਲ ਦੇਕੇ ਕਿਹਾ ਕਿ, ਹੇ ਪੁਤ੍ਰ, ਤੂੰ ਕੋਈ ਅੱਛਾ ਸੌਦਾ ਖਰੀਦ ਲਿਆਉ। ਜਾਂ ਨਾਨਕ ਉਸ ਨੂੰ ਸੰਗ ਲੈਕੇ ਖੱਟਣ ਨਿੱਸਲਿਆ, ਤਾਂ ਦੂਰ ਜਾਕੇ ਇੱਕ ਫਕੀਰਾਂ ਦੀ ਮੰਡਲੀ, ਜੋ ਅੰਨ ਵਸਤਰ ਤੇ ਹੀਲ ਸੀ, ਦੇਖੀ ਅਰ ਤਰਸ ਖਾਕੇ ਓਹ ਬੀਹ ਰੁਪੈਯੇ ਉਨਾਂ ਨੂੰ ਖੁਲਾ ਦਿੱਤੇ। ਉਸ ਬਾਲੇ ਟਹਿਲੂਏ ਨੈ ਬਥੇਰਾ ਸਮਝਾਇਆ ਕਿ, ਤੈ ਨੂੰ ਕਾਲੂ ਨੈ ਕੋਈ ਅੱਛਾ ਸੌਦਾ ਖਰੀਦ ਲਈ ਘਲਿਆ ਹੈ, ਤੂੰ ਰੁਪੈਯਾਂ ਨੂੰ ਮੁਖਤ ਕਿਉ ਗੁਆਉਂਦਾ ਹੈਂ? ਪਰ ਨਾਨਕ ਨੈ ਇੱਕ ਨਾ ਮੰਨੀ, ਸਗਵਾਂ ਓਹਨੂੰ ਆਖਿਆ ਕਿ, ਹੇ ਬਾਲੇ, ਪਰਮੇਸੁਰ ਦੇ ਨਾਉਂ ਉੱਤੇ ਸਾਧਾਂ ਨੂੰ ਖੁਲਾਉਲੇ ਤੇ ਪਰੇ ਹੋਰ ਅੱਛਾ ਸੌਦਾ ਕਿਆ ਹੈ? ਇਉਂ ਕਹਿਕੇ ਘਰ ਨੂੰ ਮੁੜੇ। ਜਾਂ ਕਾਲੂ ਨੈ ਗੱਲ ਸੁਨੀ ਤਾਂ ਨਾਨਕ ਨੂੰ ਅਜਿਹੀ ਮਾਰ ਮਾਰੀ ਕਿ ਗਇਬੁਲਾਰ ਤਾਈਂ ਖਬਰ ਪਹੁੰਚੀ। ਗਇ ਨੂੰ, ਜੋ ਨਾਨਕ ਦੇ ਮੁਖ ਪੁਰ ਸੱਪ ਦੀ ਛਾਇਆ ਦੇਖਕੇ ਅਕੀਨ ਹੋ ਰਿਹਾ ਸਾ, ਬੀਹ ਰੁਪੈਯੇ ਆਪਲੇ ਪਾਸੋਂ ਦੇਕੇ ਨਾਨਕ ਨੂੰ ਮਾਰੋਂ ਛੁਡਾ ਦਿੱਤਾ। ਨਾਨਕ, ਜੋ ਫੇਰ ਬੀ ਪਰਮੇਸੁਰ ਦੇ ਨਾਉਂ ਪੁਰ ਕੁਛ ਕੁਛ ਘਰੋਂ ਕੱਢਕੇ ਖਰਚ ਕਰ ਦਿੰਦਾ ਸਾ, ਅੱਕਕੇ ਪਿਉ ਨੈ ਤਿਸ ਨੂੰ ਰਸਬੇ ਸੁਲਤਾਨਪੁਰ, ਜੋ ਕਪੂਰਥਲੇ ਦੇ ਇਲਾਕੇ ਵਿੱਚ ਹੈ, ਤਿਸ ਦੀ ਭੈਣ ਨਾਨਕੀ ਦੇ

ਘਰ ਭੇਜ ਦਿੱਤਾ, ਅਰ ਲਾਲਾ ਜੈਰਾਮ ਨੂੰ, ਜੋ ਨਾਨਕ ਦਾ ਬਲੋਈ ਸਾ, ਇੱਕ ਚਿੱਠੀ ਇਸ ਤਰਾਂ ਦੀ ਲਿਖ ਭੇਜੀ, ਜੋ ਨਾਨਕ ਇੱਥੇ ਬਹੁਤ ਨੁਕਸਾਨ ਕਰਦਾ ਰਹਿੰਦਾ ਹੈ, ਇਸ ਕਾਰਨ ਤੁਸਾਡੇ ਪਾਸ ਭੇਜਿਆ ਹੈ; ਤੁਸੀਂ ਇਸ ਨੂੰ ਆਪਣੇ ਪਾਸ ਰੱਖੋ ਕੁਛ ਕੰਮ ਕਾਰ ਸਿਖਲਾਵੋ, ਜੋ ਇਹ ਪਖੀਰਾਂ ਵਾਲੀਆਂ ਗੱਲਾਂ ਛੱਡਕੇ ਸਾਡੇ ਲਾਇਕ ਦਾ ਹੋ ਜਾਵੇ। ਜਾਂ ਨਾਨਕ ਸੁਲਤਾਨਪੁਰ ਪਹੁੰਚਾ, ਤਾਂ ਨਾਨਕੀ ਅਰ ਜੈਰਾਮ ਦੇਖਕੇ ਬਹੁਤ ਰਾਜੀ ਹੋਏ, ਬਲਕ ਥੁਹੜੇ ਦਿਨਾਂ ਬਾਦ ਤਿਸ ਨੂੰ ਸੰਮਤ ੧੫੪੦ ਅੱਘਰ ਸੁਦੀ ਚੌਦੇਂ ਦੇ ਦਿਨ ਨਬਾਬ ਦੌਲਤਖਾਂ ਲੋਦੀ ਦਾ ਭੇਟੀਖਾਨਾ ਲੈ ਦਿੱਤਾ, ਅਰ ਹਜਾਰ ਰੁਪਿਆ ਰੋਕ ਦੁਆਕੇ ਆਖਿਆ ਕਿ, ਹੇ ਨਾਨਕ, ਲੈ, ਹੁਣ ਕੰਮ ਸਭਾਲ ਕੁਛ ਨੁਕਸਾਨ ਨਾ ਕਰੀਂ: ਪਰਮੇਸੁਰ ਚਾਹੇ ਤਾਂ ਇਸ ਕੰਮ ਤੇ ਬਹੁਤ ਲਾਭ ਹੋਵੇਗਾ। ਨਾਨਕ ਉਸ ਭਾਈਬਾਲੇ ਨਾਮੇ ਰਾਮੇ ਨੂੰ ਸੰਗ ਲੈਕੇ, ਜੋ ਜਾਤ ਦਾ ਸੰਧੂ ਜੱਟ ਸਾ, ਭੇਟੀਖਾਨੇ ਦਾ ਕੰਮ ਕਰਨ ਲੱਗਾ; ਪਰ ਉਸ ਦੀ ਉਹ ਬਾਲ, ਜੋ ਸਾਧਾਂ ਸੰਤਾਂ ਨੂੰ ਅੰਨ ਪਾਲੀ ਦੇਲੇ ਅਰ ਕੱਪੜੇ ਭਨਾਉਲੇ ਦੀ ਕਦੀਮੀ ਸੀ, ਦਿਲ ਤੇ ਨਾ ਗਈ। ਇਸੀ ਤਰਾਂ ਜੋ ਕੋਈ ਦਿਨ ਭੇਟੀਖਾਨਾ ਕਰਦਾ[1] ਅਰ ਪੂਰਾ ਲੇਖਾ ਦਿੰਦਾ ਰਿਹਾ। ਤਾਂ ਪਖੋਕੇਰੰਘਾਵੇ ਵਿਖੇ ਮੂਲੇ ਖਤ੍ਰੀ ਦੀ ਧੀ ਨਾਲ, ਜੋ ਗੋਤ ਦਾ ਚੋਪੜਾ ਸਾ, ਸੰਮਤ ੧੫੪੪ ਅੱਘਰ ਸੁਦੀ ਪੰਚਮੀ ਦੇ ਦਿਨ ਕੁੜਮਾਈ ਹੋਈ; ਅਰ ਜਾਂ ਵਿਆਹ ਦੇ ਦਿਨ ਨੇੜੇ ਆਏ, ਤਾਂ ਨਾਨਕ ਦਾ ਪਿਉ ਕਾਲੂ ਬੀ ਭਾਈਚਾਰੇ ਸਮੇਤ ਤਲਵੰਡੀਓਂ ਤੁਰਕੇ ਸੁਲਤਾਨਪੁਰ ਆਇਆ, ਅਰ ਉੱਥੇ ਤੇ ਹੀ ਜਨੇਤੀ ਚੜ੍ਹਕੇ ਸੰਮਤ ੧੫੪੫ ਭਾਦੋਂ ਸੁਦੀ ਸੱਤੋਂ ਦੇ ਦਿਨ ਪਖੋਕੇਰੰਘਾਵੇ ਜਾਕੇ ਨਾਨਕ ਦਾ ਵਿਆਹ ਕੀਤਾ। ਵਿਆਹ

[1] This sentence is imperfect; to express the sense we must, after ਕਰਦਾ add ਰਿਹਾ, ਕਰਦਾ ਹੁੰਦਾ ਸਾ, and after ਅਰ supply ਤਾਂ ਬੀ.

ਕਰਾਕੇ ਨਾਨਕ ਕੋਈ ਦਿਨ ਤਲਵੰਡੀ ਜਾ ਰਿਹਾ, ਅਰ ਫੇਰ ਜਾਂ ਕੁਛ ਦਿਨ ਬੀਤੇ ਤਾਂ ਉਸੀ ਮੋਦੀਖਾਨੇ ਦੇ ਕੰਮ ਉੱਤੇ ਸੁਲਤਾਨਪੁਰ ਆਕੇ ਕੰਮ ਕਰਨ ਲੱਗਾ। ਨਾਨਕ, ਜੋ ਸਦਾ ਪਰਮੇਸੁਰ ਦੇ ਭਜਨ ਵਿੱਚ ਰਹਿੰਦਾ ਅਰ ਸਾਧਾਂ ਸੰਤਾਂ ਦੀ ਸੇਵਾ ਕਰਿਆ ਕਰਦਾ ਸਾ, ਇਸ ਸਬਬ ਆਪਲੀ ਬਹੁਟੀ ਨਾਲ ਕੁਛ ਪਿਆਰ ਨਹੀਂ ਰੱਖਦਾ ਸਾ। ਇੱਕ ਦਿਨ ਜਾਂ ਭੈਲ ਨਾਨਕੀ ਨੈ ਤਗੋਣ ਕੀਤੀ, ਤਾਂ ਗਿਰਿਸਤ ਧੀ ਭੇਗਲ ਲੱਗਾ। ਥੁਹੜਿਆਂ ਦਿਨਾਂ ਤੇ ਬਾਦ ਬੱਤੀਆਂ ਬਰਸਾਂ ਦੀ ਉਮਰ ਵਿੱਚ ਬਾਬੇ ਨਾਨਕ ਦੇ ਘਰ ਇੱਕ ਪੁਤ੍ਰ ਜੰਮਿਆ, ਅਰ ਉਸ ਦਾ ਨਾਉਂ ਸਿਰੀਚੰਦ ਰੱਖਿਆ। ਜਾਂ ਸਿਰੀਚੰਦ ਸਾਢੇ ਚਹੁੰ ਬਰਸਾਂ ਦਾ ਹੋਇਆ, ਤਾਂ ਇੱਕ ਹੋਰ ਬੇਟਾ ਗਰਭ ਵਿਖੇ ਆਇਆ। ਇੱਕ ਦਿਨ ਦੀ ਬਾਤ ਹੈ, ਨਾਨਕ, ਪਰਮੇਸੁਰ ਦੇ ਬਜਨ ਦੀ ਚੋਂਪ ਵਿੱਚ ਜੋ ਬਾਹਰ ਨਿੱਕਲਿਆ, ਤਾਂ ਤਿੰਨ ਦਿਨ ਘਰ ਨਾ ਆਇਆ। ਸਹਿਰ ਵਿੱਚ ਭੰਡ ਪਈ, ਅਰ ਨਬਾਬ ਦੌਲਤਖਾਂ ਨੂੰ ਇਹ ਭਰਮ ਹੋਇਆ ਜੋ ਨਾਨਕ ਮੇਰੇ ਮੋਦੀਖਾਨੇ ਦੇ ਰੁਪੈਯੇ ਮਾਰਕੇ ਕਿਤੇ ਚਲਿਆ ਗਿਆ ਹੈ। ਜਾਂ ਨਬਾਬ ਜੈਰਾਮ ਨੂੰ, ਜੋ ਨਾਨਕ ਦਾ ਬਲੇਈ ਸਾ, ਨਾਨਕ ਦੀ ਬਾਬਤ ਕੁਛ ਸਗਤ ਬਚਨ ਕਹਿ ਰਿਹਾ ਸਾ, ਤਾਂ ਨਾਨਕ ਨੈ ਤੀਜੇ ਦਿਨ ਆਕੇ ਸਭ ਹਿਸਾਬ ਪੂਰਾ ਕਰ ਦਿੱਤਾ, ਬਲਕ ਸੱਤ ਸੇ ਸੱਠ ਰੁਪੈਯੇ ਜੋ ਹਿਸਾਬ ਵਿੱਚ ਨਬਾਬ ਵੱਲ ਤਿਸ ਦੇ ਵਧੇ ਸੇ ਸਾਧਾਂ ਸੰਤਾਂ ਨੂੰ ਵੰਡਲੇ ਆਖੇ। ਅਰ ਉਸੀ ਦਿਨ ਤੇ ਘਰਵਾਰ ਅਤੇ ਮੋਦੀਖਾਨਾ ਛੱਡਕੇ ਬਿਹਲਾ ਹੋ ਗਿਆ। ਨਬਾਬ ਅਰ ਹੋਰ ਲੋਕ ਬਥੇਰਾ ਸਮਝਾ ਚੁੱਕੇ ਪਰ ਕਿਸੇ ਦਾ ਕਹਿਲਾ ਨਾ ਮੰਨਿਆਂ। ਉਸੇ ਦਿਨ ਤੋਂ ਬਾਹਰ ਜੰਗਲ ਅਰ ਝੜੀਆਂ ਵਿੱਚ ਰਹਿਲ ਲੱਗਾ, ਅਰ ਉੱਥੇ ਬੈਠਕੇ ਕਈ ਤਰਾਂ ਦੇ ਬਰਾਗ ਨਾਲ ਭਰੇ ਹੋਏ: ਸਫਦ ਥੀ, ਜੋ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿੱਚ ਲਿਖੇ ਹੋਏ ਹਨ, ਉੱਚਰੇ; ਅਰ ਫੇਰ ਤੀਸਰੇ ਮਹੀਨੇ ਉਹ ਬਾਲਕ ਜੋ ਗਰਭ

ਵਿੱਚ ਸਾ ਪੈਣਾ ਹੋਇਆ, ਅਰ ਉਸ ਦਾ ਨਾਉਂ ਲਖਮੀਦਾਸ ਰੱਖਿਆ। ਜਾਂ ਸਿਰੀਚੰਦ ਪੋਲਿਆਂ ਪੰਜਾਂ ਬਰਸਾਂ ਦਾ ਹੋਇਆ ਅਰ ਲਖਮੀਦਾਸ ਕੁੱਛੜ ਸਾ ਅਤੇ ਬਾਬਾ ਨਾਨਕ ਸਾਧ ਹੋ ਗਿਆ, ਤਾਂ ਨਾਨਕ ਦੇ ਸਹੁਰੇ ਨੈ ਸਿਰੀਚੰਦ ਨੂੰ ਆਪਲੇ ਪਾਸ ਰੱਖਕੇ ਲਖਮੀਦਾਸ ਨੂੰ ਜੋ ਛੋਟਾ ਸਾ ਉਸ ਦੀ ਮਾਂ ਸਮੇਤ ਜੈਰਾਮ ਦੇ ਘਰ, ਜੋ ਨਾਨਕ ਦਾ ਬਲੋਏ ਸਾ, ਸੁਲਤਾਨਪੁਰ ਵਿਖੇ ਛੱਡਿਆ। ਇਤਨੇ ਵਿੱਚ ਤਲਵੰਡੀ ਨਾਨਕ ਦੇ ਪਿਉ ਨੂੰ ਖਬਰ ਹੋਈ ਜੋ ਨਾਨਕ ਪਖੀਰ ਹੋ ਗਿਆ। ਕਾਲੂ ਸੁਲਕੇ ਬਹੁਤ ਚਿੰਤਾਵਾਨ ਹੋਇਆ; ਮਰਦਾਨੇ ਡੂਮ ਨੂੰ, ਜੋ ਘਰ ਦਾ ਸਿਰਾਸੀ ਸਾ, ਸੱਦਕੇ ਕਿਹਾ ਕਿ, ਜਾਹ ਤਾਂ ਸੁਲਤਾਨਪੁਰੋਂ ਨਾਨਕ ਦੀ ਖਬਰ ਲਿਆਉ। ਜਾਂ ਮਰਦਾਨਾ ਨਾਨਕ ਪਾਸ ਆਇਆ, ਤਾਂ ਉਸ ਦਾ ਪਖੀਰਾਂ ਜਿਹਾ ਹਾਲ ਦੇਖਕੇ ਕਹਿਣ ਲੱਗਾ, ਨਾਨਕ ਜੀ, ਇਹ ਕੀ ਭੇਸ ਬਣਾਇਆ ਹੈ? ਘਰਵਾਰ ਛੱਡਕੇ ਪਖੀਰ ਹੋਣੇ ਵਿੱਚ ਕਿਆ ਲਾਭ ਹੈ? ਨਾਨਕ ਨੈ ਉਸ ਨੂੰ ਕਿਹਾ, ਉਹ ਘਰ ਝੂੱਠਾ; ਅਰ ਇਹ ਘਰ, ਜੋ ਮੈ ਨੂੰ ਹੁਣ ਲੱਭਾ ਹੈ, ਸੋ ਸੱਚਾ ਹੈ; ਸਗਵਾਂ ਆਉ, ਤੈ ਨੂੰ ਮੈਂ ਬਹੁਤ ਚਿਰ ਤੇ ਉਡੀਕਦਾ ਸਾ, ਮੇਰੇ ਨਾਲ ਹੀ ਰਹੁ। ਮਰਦਾਨੇ ਨੈ ਪਹਿਲਾਂ ਤਾਂ ਪਾਸ ਰਹਿਣੇ ਤੇ ਨਾਹਂ ਕੀਤੀ, ਪਰ ਫੇਰ ਆਪੇ ਹੀ ਨੰਗ ਭੁੱਖ ਕਬੂਲ ਕਰਕੇ ਉਸ ਦੇ ਪਾਸ ਰਹਿਣ ਲੱਗਾ। ਨਾਨਕ ਨੈ ਉਸ ਭਾਈ ਬਾਲੇ ਨੂੰ, ਜੋ ਕਦੀਮੀ ਟਹਿਲੂਆ ਸਾ, ਬੁਲਾਕੇ ਤਲਵੰਡੀ ਨੂੰ ਭੇਜਿਆ ਕਿ ਜਾਕੇ ਮਰਦਾਨੇ ਦੇ ਥਾਂ ਲਾਲਾ ਕਾਲੂ ਨੂੰ ਨਾਨਕ ਦੇ ਪਖੀਰ ਹੋ ਜਾਣੇ ਦੀ ਪੱਕੀ ਖਬਰ ਦੇ ਆਵੇ। ਹੁਣ ਮਰਦਾਨਾ ਅਰ ਨਾਨਕ ਦੋਵੇਂ ਕੱਠੇ ਰਹਿਣ ਲੱਗੇ। ਬਾਬਾ ਨਾਨਕ, ਜੋ ਪਰਮੇਸੁਰ ਦੀ ਬੰਦਗੀ ਦੇ ਸਵਦ ਉੱਚਰਦਾ ਸਾ, ਉਨਾਂ ਸਵਦਾਂ ਨੂੰ ਮਰਦਾਨਾ ਰਾਗ ਵਿੱਚ ਪਾਕੇ ਰਬਾਬ ਨਾਲ ਬਜਾਉਂਦਾ ਅਰ ਗਾਉਂਦਾ ਰਹਿੰਦਾ ਸਾ। ਉਨਾਂ ਦੀ ਨਮੀ ਰੀਤ ਅਰ ਨਮੇ ਸੁਭਾਉ ਨੂੰ ਦੇਖਕੇ

ਇਹਨੇ ਗਿਰਦੇ ਦੇ ਸਭ ਲੋਕ ਕੁਰਾਹੀ ਆਖਲ ਲੱਗ ਗਏ। ਮਰਦਾਨਾ, ਜੋ ਜਾਤ ਦਾ ਮਿਰਾਸੀ ਅਰ ਕਮਦਿਲਾ ਸਾ, ਜਦ ਆਪਲੇ ਭਾਈਂ ਕੁਰਾਹੀ ਮੁਲਕੇ ਉਦਾਸ ਹੁੰਦਾ ਸਾ, ਤਦ ਨਾਨਕ ਉਸ ਨੂੰ ਆਖਦਾ ਹੈ, ਮਰਦਾਨੇ, ਦੇਹਿਲਾ ਨਾ ਹੋ; ਲੋਕਾਂ ਦਾ ਇਹੋ ਸੁਭਾਉ ਹੈ, ਜੋ ਇਨਾਂ ਦੀ ਚਾਲ ਛੱਡਕੇ ਪਰਮੇਸੁਰ ਦੇ ਰਾਹ ਵਲ ਹੁੰਦਾ ਹੈ, ਏਹ ਉਸ ਨੂੰ ਸੁਟਾਈ ਅਰ ਕੁਰਾਹੀ ਆਖਲ ਲੱਗ ਜਾਇਆ ਕਰਦੇ ਹਨ: ਸੋ ਕੁਛ ਡਰ ਨਹੀਂ, ਕਿਉਂਕਿ ਅਸੀਂ ਇਨਾਂ ਦੀ ਕੁਛ ਪਰਵਾਹ ਨਹੀਂ ਰੱਖਦੇ: ਅਸੀਂ ਉਸ ਪਰਮੇਸੁਰ ਦੇ ਨਾਉਂ ਪੂਰ ਥਿਰੇ ਹੋਏ ਹਾਂ, ਜੋ ਸਭ ਦਾ ਮਾਲਕ ਹੈ। ਫੇਰ ਨਾਨਕ ਏਮਨਾਵਾਦ ਦੇ ਇਲਾਕੇ ਲਾਲੇ ਤਖਾਲ ਦੇ ਘਰ, ਜੋ ਵੜਾ ਉੱਤਮ ਸਾਧ ਸਾ, ਮਰਦਾਨੇ ਸਮੇਤ ਆ ਰਿਹਾ। ਜਾਂ ਉੱਥੇ ਕੋਈ ਦਿਨ ਠਹਿਰਨ ਦੀ ਸਲਾਹ ਹੋਈ, ਤਾਂ ਮਰਦਾਨਾ ਥੀ ਆਪਲਿਆਂ ਘਰਦਿਆਂ ਨੂੰ ਮਿਲਨੇ ਲਈ ਥੁਹੜਿਆਂ ਦਿਨਾਂ ਵਾਸਤੇ ਤਲਵੰਡੀ ਨੂੰ ਗਿਆ। ਅੱਗੇ ਬਾਲੇ ਦੀ ਗੱਲ ਮੁਲਕੇ ਤਾ ਮਹਿਤਾ ਕਾਲੂ ਅਰ ਤਿਸ ਦਾ ਭਾਈ ਲਾਲੂ ਨਾਨਕ ਦੀ ਵਲੋਂ ਦੁਖੀ ਹੋ ਹੀ ਰਹੇ ਸੇ, ਉੱਪਰੋਂ ਜਾਂ ਮਰਦਾਨੇ ਨੈ ਨਾਨਕ ਦੀ ਖਬਰਸਾਰ ਦਿੱਤੀ, ਤਾਂ ਹੋਰ ਥੀ ਦੁਖੀ ਹੋਕੇ ਤਿਸ ਦੇ ਗਲ ਦਾ ਹਾਰ ਹੋਏ। ਮਰਦਾਨੇ ਨੈ ਬਥੇਰਾ ਕਾਲੂ ਨੂੰ ਸਮਝਾਇਆ, ਕਿ ਮਹਿਤਾ ਜੀ, ਨਾਨਕ ਪਖੀਰ ਨਹੀਂ ਹੋਇਆ, ਬਲਕ ਸਾਹਾਂ ਦਾ ਸਾਹ ਅਤੇ ਪਾਤਸਾਹਾਂ ਦਾ ਪਾਤਸਾਹ ਥਲ ਗਿਆ ਹੈ: ਪਰ ਕਾਲੂ ਉਸ ਦੀਆਂ ਗੱਲਾਂ ਮੁਲਕੇ ਵਡੇ ਵਡੇ ਹਾਹੁਕੇ ਲੈਂਦਾ ਸਾ। ਇਤਨੇ ਵਿੱਚ ਰਾਇਬੁਲਾਰ ਨੈ, ਇਹ ਗੱਲ ਸੁਲਕੇ ਕਿ ਮਰਦਾਨਾ ਨਾਨਕ ਦੇ ਪਾਸੋਂ ਆਇਆ ਹੈ, ਤਿਸ ਨੂੰ ਆਪਲੇ ਕੋਲ ਸੱਦਕੇ ਨਾਨਕ ਦੀਆਂ ਖਬਰਾਂ ਪੁੱਛੀਆਂ। ਜਾਂ ਮਰਦਾਨੇ ਨੈ ਉਸ ਦੀ ਉੱਤਮਤਾਈ ਦੀਆਂ ਗੱਲਾਂ ਦੱਸੀਆਂ, ਤਾਂ ਰਾਇ ਨੈ ਮਿੰਨਤ ਨਾਲ ਆਖਿਆ, ਜੇ ਮੈ ਨੂੰ ਥੀ ਉਸ ਦਾ

ਦਰਸਨ ਕਰਹਿੰ, ਤਾਂ ਤੇਰਾ ਸਦਾ ਅਸਮਨੀ ਰਹਾਂਗਾ। ਮਰਦਾਨੇ ਨੈ ਕਿਹਾ, ਗਾਇ ਜੀ, ਮੇਰਾ ਪਖੀਰ ਪੁਰ ਜੋਰ ਤਾ ਕੁਛ ਨਹੀਂ, ਪਰ ਮੈਂ ਆਪਲੀ ਫਲੋਂ ਲਿਆਉਲੇ ਵਿੱਚ ਕਸੂਰ ਨਾ ਕਰਾਂਗਾ। ਇਤਨੇ ਵਿੱਚ ਮਰਦਾਨਾ ਆਪਲੇ ਤਕਰਾਰ ਮੂਜਬ ਪਿੱਛੇ ਨੂੰ ਮੁੜਨ ਲੱਗਾ, ਅਰ ਭਾਈ ਬਾਲੇ ਨੂੰ ਬੀ, ਜੋ ਇਸ ਤੇ ਪਹਿਲਾਂ ਹੀ ਆਇਆ ਹੋਇਆ ਸਾ, ਸੰਗ ਲੈਕੇ ਲਾਲੇ ਤੁਖਾਲ ਦੇ ਘਰ ਬਾਬੇ ਨਾਨਕ ਨੂੰ ਆ ਮਿਲਿਆ, ਅਰ ਤਲਵੰਡੀ ਦੇ ਸੁਖਸਾਂਦ ਦੀ ਖਬਰ ਦੱਸੀ। ਇੱਕ ਦਿਨ, ਜਾਂ ਨਾਨਕ ਨੂੰ ਇਕੰਤ ਬੈਠੇ ਦੇਖਿਆ, ਤਾਂ ਮਰਦਾਨੇ ਅਰ ਬਾਲੇ ਨੈ ਹੱਥ ਜੋੜਕੇ ਅਰਦਾਸ ਕੀਤੀ, ਕਿ ਹੇ ਗੁਰੂ ਜੀ, ਰਾਇਬੁਲਾਰ ਆਪ ਦੇ ਦਰਸਨ ਦੀ ਬਹੁਤ ਪਿਆਸ ਰੱਖਦਾ ਹੈ; ਜੇ ਅੱਜ ਤਲਵੰਡੀ ਨੂੰ ਚੱਲੋਂ, ਤਾਂ ਉਸ ਦਾ ਮਨੋਰਥ ਪੂਰਾ ਹੋ ਜਾਵੇ। ਨਾਨਕ ਨੈ ਉਨਾਂ ਦੀ ਅਰਜ ਮਨਜੂਰ ਕਰਕੇ ਲਾਲੇ ਤੇ ਰੁਖਸਤ ਲਈ, ਅਰ ਉੱਥੋਂ ਤੁਰਕੇ ਤਲਵੰਡੀ ਪਹੁੰਚੇ। ਜਾਂ ਬਾਲੇ ਦੇ ਖੂਹੇ ਪੁਰ ਆਕੇ ਡੇਰਾ ਕੀਤਾ, ਤਾਂ ਨਾਨਕ ਦੇ ਘਰ ਦੇ ਸੁਲਝੇ ਆਏ ਅਰ ਦੇਖਦੇ ਹੀ ਉਸ ਦੇ ਪਖੀਰੀ ਬਾਲੇ ਨੂੰ ਕੜਕੜੇ ਕਹਿਲ ਲੱਗੇ: ਨਾਨਕਾ! ਇਹ ਕਿਆ ਭੇਸ ਬਲਾਇਆ ਹੈ? ਦੇਖ, ਅਸੀਂ ਤੇਰੇ ਮਾਤਾ ਪਿਤਾ ਤੇ ਚਾਚਾ ਅਰ ਹੋਰ ਸਰਬੰਧੀ ਤੈ ਨੂੰ ਦੇਖਕੇ ਕਿਹੇ ਦੁਖੀ ਹੁੰਦੇ ਹਾਂ: ਤੈ ਨੂੰ ਕੁਛ ਤਰਸ ਨਹੀਂ ਆਉਂਦਾ? ਇਹ ਗੱਲ ਸੁਲਝੇ ਨਾਨਕ ਨੈ ਮਾਰੂ ਰਾਗ ਵਿੱਚ ਇਹ ਸਵਦ ਉਚਰਿਆ:—

ਖਿਮਾ ਹਮਾਰੀ ਮਾਤਾ ਕਹਿਯੇ, ਸੰਤੋਖ ਹਮਾਰਾ ਪਿਤਾ।[1]
ਸਤੁ ਹਮਾਰਾ ਚਾਚਾ ਕਹਿਯੇ, ਜਿਨ ਸੰਗ ਮਨੂਆ ਜਿਤਾ। ੧॥

[1] This piece of poetry is in Hindī with some Panjābī forms introduced. The following notes will make it intelligible, the words being given in the Vocabulary: —*Kahiye* is here 'let us call' or 'one may call,' as often in Hindī. Satu = Sat, the *u* being an old termination of the nom. Hamārā, -ī, Hindī and Urdū, for Panj. asāḍā, -ī. Jin sang *for* jin ke sang, *along with whom*: manūā = man:.

ਮੂਲ ਲਾਲੂ, ਗੂਲ ਮੰਸਾ।
ਸਗਲੇ ਲੇਹ ਬੰਧਨ ਦੇ ਬਾਂਧੇ, ਸੇ ਗੂਲ ਕਹਿਜੇ ਕੈਸਾ?।
ਰਹਾਉ-ਭਾਉ ਭਾਈ ਸੰਗ ਹਮਾਰੇ ਪ੍ਰੇਮ ਪੂਤ ਸੇ ਸੱਚਾ।
ਧੀ ਹਮਾਰੇ ਧੀਰਜ ਬਲੀ, ਮੰਸੇ ਸੰਗ ਹਮ ਗਾਚਾ। ੨॥
ਸਾਂਤਿ ਹਮਾਰੇ ਸੰਗ ਸਹੇਲੀ ਮੱਤ ਹਮਾਰੀ ਚੇਲੀ।
ਇਹੇ ਕੁਟੰਬ ਹਮਾਰਾ ਕਹਿਜੇ, ਸਾਸ ਸਾਸ ਸੰਗ ਖੇਲੀ। ੩॥
ਏਕੰਕਾਰ ਹਮਾਰਾ ਖਾਵੰਦ, ਜਿਨ ਹਮ ਬਲਤ ਬਲਾਏ।
ਓਸ ਕੇ ਤਜਾਗ ਅੋਰ ਕੇ ਲਾਗੇ, ਨਾਨਕ, ਸੇ ਦੁਖ ਪਾਏ। ੪॥

ਇਹ ਸੁਲਖੇ ਓਹ ਸਭ ਮਿਲਖੇ ਤਿਸ ਨੂੰ ਸਹਿ ਪਾਸ ਲਿਆਏ। ਗਹਿ ਤਿਸ ਦੇ ਦਰਸਨ ਤੇ ਬਹੁਤ ਖੁਸ ਹੋਇਆ। ਗਹਿ ਨੈ ਬਹੁਤ ਕਿਹਾ, ਕਿ ਹੇ ਨਾਨਕ, ਇੱਥੇ ਰਹੁ, ਮੈਂ ਤੈ ਨੂੰ ਕੁਛ ਜਮੀਨ ਮੁਖਤ ਦਿੰਦਾ ਹਾਂ; ਪਰ ਨਾਨਕ ਨੈ ਉੱਥੇ ਰਹਿਲਾ ਕਬੂਲ ਨਾ ਕੀਤਾ। ਘਰਦਿਆਂ ਨੈ ਬੀ ਬਹੁਤ ਕਿਹਾ: ਨਾਨਕ ਨੈ ਕਿਸੇ ਦੀ ਨਾ ਮੰਨਕੇ ਕਈ ਦਿਨਾਂ ਬਾਦ ਪਿੱਛੇ ਹਟਲੇ ਦੀ ਤਿਆਰੀ ਕੀਤੀ। ਨਾਨਕ ਦੇ ਚਾਚੇ ਲਾਲੂ ਨੈ ਕਿਹਾ, ਜੇ ਤੈਂ ਮੁਲਖ ਦਾ ਸੈਲ ਕਰਨਾ ਹੈ, ਤਾਂ ਤੂੰ ਸਾ ਤੇ ਕੁਛ ਵੇਲਤ ਲੈਕੇ ਘੋੜਿਆਂ ਦੀ ਸੁਦਾਗਰੀ ਕਰਿਆ ਕਰ; ਪਰ ਪਖੀਰਾਂ ਦੇ ਹਾਲ ਫਿਰਨਾ ਤੇਰਾ ਸਾ ਨੂੰ ਨਹੀਂ ਭਾਉਂਦਾ। ਨਾਨਕ ਨੈ ਓਸ ਵੇਲੇ ਇਹ ਪਉੜੀ ਉੱਚਰਕੇ ਉੱਤਰ ਵਿੱਤਾ:—

ਮੂਲ; ਸਾਸਤ ਸੋਦਾਗਰੀ, ਸਤ ਘੋੜੇ, ਲੈ ਚੱਲ। ਖਰਚ ਬੱਨ, ਚੰਗਿਆ-

jitā for jītā: "the heart is alive." *Bhāu bhāī—dhī* hamāre *dhī*raj—notice the play upon similar sounds: hamāre here = hamāre liye: aise sang = aisō ke sāth, aisō se, connected with rāchā, and this is for rachā, the sing. used for the plural to make the verse rhyme with the preceding, and also because *ham*, me, is used for *maĩ*, *-u*, for we should have rāche, agreeing with ham. Sās sās = dam badam, moment by moment, every moment. Banat is here "creation," "creatures," in opposition to ham. Lāge for lage. Notice that, as in Sanskrit poetry, the numbers are put *at the end* and not at the beginning of each couplet.

ਈਆਂ ਅਤ ਮਨ ਜਾਲੇ ਕੱਲ । ਨਿਰੰਕਾਰ ਕੇ ਦੇਸ ਜਾਹ, ਤਾਂ ਸੁਖ ਲਏ[1] ਅਹੱਲ.

ਓੜਕ ਨੂੰ, ਜਾਂ ਨਾਨਕ ਤੁਰਨ ਲੱਗਾ, ਤਾਂ ਗਾਇ ਨੈ ਕਿਹਾ, ਕੁਛ ਮੈ ਨੂੰ ਟਹਿਲ ਦੱਸੋ। ਨਾਨਕ ਨੈ ਮੁਖੋਂ ਤਾ ਕੁਛ ਨਾ ਕਿਹਾ, ਪਰ ਇਸਾਰੇ ਨਾਲ ਸਮਝਾਇਆ ਕਿ, ਇੱਥੇ ਇੱਕ ਏਭਾ ਪੁਟਾ ਦੇਵੇ। ਗਾਇ ਨੈ ਉਸੀ ਫੇਲੇ ਕਬੂਲ ਕੀਤਾ, ਅਰ ਨਾਨਕ ਭਾਈ ਬਾਲੇ ਅਤੇ ਮਰਦਾਨੇ ਸਮੇਤ ਫੇਰ ਉਸੀ ਲਾਲੇ ਤਖਾਲ ਦੇ ਘਰ ਆ ਰਿਹਾ। ਜਾਂ ਉੱਥੇ ਪੰਦਰਾਂ ਦਿਨ ਗੁਜਰੇ, ਤਾਂ ਨਾਨਕ ਨੈ ਮਰਦਾਨੇ ਅਰ ਬਾਲੇ ਨਾਲ ਸਲਾਹ ਕੀਤੀ ਕਿ, ਚਲੋ, ਹੁਲ ਕਿਸੀ ਦੂਰ ਦੇਸ ਦਾ ਸੈਲ ਕਰਿਯੇ । ਓਹ ਦੋਨੇ ਨਾਲ ਤਿਆਰ ਹੋਏ । ਕਹਿੰਦੇ ਹਨ ਜੋ ਨਾਨਕ ਉੱਥੋਂ ਤੁਰਕੇ ਬੰਗਾਲੇ ਦੇਸ ਨੂੰ ਗਿਆ, ਅਰ ਉਸ ਦੇਸ ਵਿਖੇ ਕਈਆਂ ਤੀਰਥਾਂ ਅਰ ਸਹਿਰਾਂ ਦਾ ਸੈਲ ਕੀਤਾ; ਅਰ ਇਹ ਗੱਲ ਬੀ ਸਮਾਹੁਰ ਹੈ ਕਿ ਉਸ ਮੁਲਖ ਵਿਖੇ ਤਿਸ ਨੈ ਓਪਰਾ ਹੋਲੇ ਦੇ ਸਬੱਬ ਕਈ ਜਗਾ ਕਸਟਲੀਆਂ ਬੀ ਦੇਖੀਆਂ । ਜਾਂ ਬੰਗਾਲੇ ਦਾ ਸੈਲ ਕਰ ਚੁੱਕੇ, ਤਾਂ ਹੋਰ ਮੁਲਖ ਅਰ ਪਹਾੜ ਬੀ, ਜੋ ਤਿਸ ਦੇ ਇਰਦੇ ਗਿਰਦੇ ਸੇ, ਬਹੁਤ ਦੇਖੇ, ਬਲਕ ਤਿਨਾਂ ਮੁਲਖਾਂ ਵਿੱਚ, ਜੋ ਕਈਆਂ ਲੋਕਾਂ ਨਾਲ ਮੇਲਗੇਲ ਹੋਇਆ, ਤਾਂ ਕਿਸੇ ਕਿਸੇ ਜਗਾ ਕੁਛ ਸਫਣ ਬੀ, ਜੋ ਗ੍ਰੰਥਸਾਹਬ ਵਿੱਚ ਮਜੂਦ ਹਨ, ਉੱਚਰੇ; ਅਰ ਕਿਸੇ ਕਿਸੇ ਜਗਾ, ਜੋ ਮਰਦਾਨੇ ਮਿਰਾਸੀ ਨੈ ਓੱਦਰਕੇ ਉਦਾਸੀ ਪਕੜੀ, ਤਾਂ ਨਾਨਕ ਨੈ ਬਹੁਤ ਨਸੀਹਤਾਂ ਅਰ ਅਜਬਤਾਂ ਦਿਖਲਾਕੇ ਤਿਸ ਨੂੰ ਤਸੱਲੀ ਬਖਸੀ । ਫੇਰ ਐਉਂ ਬੀ ਆਖਦੇ ਹਨ, ਕਿ ਬਾਬਾ ਨਾਨਕ ਉਨਾਂ ਦੇਹਾਂ ਸਮੇਤ ਮੱਕੇ ਅਰ ਮਦੀਨੇ ਭੀ ਗਿਆ ਸਾ, ਅਰ ਉੱਥੇ, ਜੋ ਮੁਜਾਉਰਾਂ ਅਰ ਮੁਲਾਲਿਆਂ

[1] A better reading, say the Granthīs, is (lahaī) ਲਹੈਂ : In these lines Hindī and Panjābī words and forms are much mixed.

ਨਾਲ ਗੱਲਾਂ ਹੋਈਆਂ, ਸੋ ਜਨਮ ਸਾਖੀ ਦੀ ਪੋਥੀ ਵਿੱਚ ਲਿਖੀਆਂ ਹੋਈਆਂ ਹਨ। ਇੱਕ ਦਿਨ ਭੱਜੇ ਤੇ ਹੀ ਇਰਾਦਾ ਕਰਕੇ ਨਾਨਕ ਆਪਣੀ ਭੈਣ ਨਾਨਕੀ ਦੇ ਮਿਲਨੇ ਲਈ ਸੁਲਤਾਨਪੁਰ ਨੂੰ ਤੁਰਿਆ, ਅਰ ਥੁਹੜੀ ਦੇਰ ਉੱਥੇ ਰਹਿਕੇ ਫੇਰ ਪਹਾੜਾਂ ਦੇ ਸੈਲ ਨੂੰ ਚੜ੍ਹ ਗਏ, ਅਰ ਉੱਥੇ ਫਿਰਦੇ ਫਿਰਦੇ ਕਈਆਂ ਸਾਧਾਂ ਅਰ ਸੰਤਾਂ ਦੀ ਮੁਲਾਕਾਤ ਹੋਈ; ਥਲਕ ਬਾਵੇ ਗੋਰਖਨਾਥ ਜੋਗੀ ਨਾਲ ਭੀ, ਕਿ ਜਿਸ ਨੈ ਕੰਨਪਾਟਿਆਂ ਜੋਗੀਆਂ ਦਾ ਪੰਥ ਤੋਰਿਆ ਹੈ, ਉੱਥੇ ਹੀ ਭੇਸਟ ਹੋਈ ਸੀ। ਇਹ ਥੀ ਸਸਾਹੂਰ ਹੈ, ਕਿ ਬਾਬਾ ਨਾਨਕ ਕਈਆਂ ਸਮੁੰਦਰ ਦਿਆਂ ਟਾਪੂਆਂ ਅਰ ਬੰਦਰਾਂ ਵਿੱਚ ਥੀ ਗਿਆ ਸਾ। ਉਸ ਨੂੰ ਮੁਲਖਾਂ ਦਾ ਸੈਲ ਕਰਨੇ ਦਾ ਬਹੁਤ ਸੌਂਕ ਸਾ, ਥਲਕ ਭਰਣਾ ਭਿਰਾਸੀ ਥੀ, ਜੋ ਉਸ ਦੇ ਸਦਾ ਸੰਗ ਹੀ ਰਹਿੰਦਾ ਸਾ, ਪਰਦੇਸ ਵਿੱਚ ਹੀ ਇੱਕ ਖੁਰਸੇ ਨਾਸੇ ਸਹਿਰ ਵਿੱਚ, ਜੋ ਕਾਬਲ ਵਲ ਹੈ, ਸੋਇਆ। ਭਾਵੇਂ ਉਹ ਜਾਤ ਦਾ ਭਿਰਾਸੀ ਅਰਥਾਤ ਮੁਸਲਮਾਨ ਸਾ, ਪਰ ਉਸ ਨੈ ਜੀਉਂਦੇ ਹੀ ਆਖ ਦਿੱਤਾ ਸਾ ਕਿ, ਹੇ ਗੁਰੂ, ਸੈ ਨੂੰ ਮੁਸਲਮਾਨਾਂ ਦੀ ਰੀਤ ਮੂਜਬ ਦੱਬਲਾ ਨਹੀਂ, ਥਲਕ ਹਿੰਦੂਆਂ ਵਾਂਙੂ ਫੂਕ ਦੇਲਾ। ਨਾਨਕ ਨੂੰ ਚਾਹੇ ਹਿੰਦੂਆਂ ਮੁਸਲਮਾਨਾਂ ਦੀ ਰੀਤ ਦੀ ਆਪਲੇ ਦਿਲ ਵਿੱਚ ਅਟਕ ਤਾ ਕੋਈ ਨਾ ਸੀ, ਪਰ ਭਰਣਾਨੇ ਦੇ ਕਹੇ ਮੂਜਬ ਉਸ ਨੈ ਤਿਸ ਦਾ ਫੂਕਲਾ ਹੀ ਚੰਗਾ ਜਾਲਿਆ। ਫੇਰ ਬਾਬਾ ਨਾਨਕ ਬਾਲੇ ਸਮੇਤ ਸੇਤਬੰਦ ਰਸੇਸੁਰ ਨੂੰ ਗਿਆ ਅਰ ਉੱਥੇ ਗੋਰਖਨਾਥ ਜੋਗੀ ਨਾਲ ਫੇਰ ਸੇਲਾ ਹੋਇਆ। ਜਾਂ ਉੱਥੇ ਤੇ ਪਿੱਛੇ ਨੂੰ ਮੁੜੇ, ਤਾਂ ਅੱਚਲ ਵਿਖੇ, ਜੋ ਵਟਾਲੇ ਸਹਿਰ ਦੇ ਕੋਲ ਹੈ ਆਏ। ਅਰ ਉੱਥੇ ਇੱਕ ਸੇਲਾ ਦੇਖਕੇ ਫੇਰ ਤਲਵੰਡੀ ਨੂੰ, ਜੋ ਉੱਥੋਂ ਨੇੜੇ ਹੀ ਹੈ, ਆਏ, ਅਰ ਆਕੇ ਸੁਲਿਆ ਜੋ ਪਿਤਾ ਕਾਲੂ ਅਰ ਰਾਇਬੁਥਾਰ ਤਾਂ ਮਰ ਗਏ, ਅਰ ਚਾਚਾ ਲਾਲੂ ਜੀਉਂਦਾ ਹੈ। ਨਾਨਕ ਨੈ ਉੱਥੇ ਆਕੇ ਕਿਸੇ

ਨੂੰ ਮਿਲਨਾ ਅੱਛਾ ਨਾਂ ਜਾਲਿਆ, ਨਿਰਾ ਸਜਾਏ ਨਾਮੇ ਮਰਦਾਨੇ ਮਿਰਾਸੀ ਦੇ ਪੁਤ੍ਰ ਨੂੰ ਨਾਲ ਲੈਕੇ ਮੁਲਤਾਨ ਫਲ ਚਲਿਆ ਗਿਆ। ਜਾਂ ਤਲੁੰਭੇ ਦੇ ਪਾਸ ਆਏ, ਤਾਂ ਸਜਾਏ ਮਿਰਾਸੀ ਨੂੰ, ਜੋ ਨਗਰ ਵਿੱਚ ਸੈਲ ਕਰਨ ਗਿਆ ਸਾ, ਇੱਕ ਠਗ ਨੈ, ਜੋ ਵਡੇ ਉੱਤਮ ਸਾਧ ਦਾ ਸਾਂਗ ਬਲਿਆ ਬੈਠਾ ਸਾ, ਤਿਸ ਨੂੰ ਰੋਟੀ ਖੁਲਾਉਲੇ ਦੇ ਪੱਜ ਘਰ ਲਜਾਕੇ ਕੈਦ ਕਰ ਲਿਆ। ਅਰ ਆਖਿਆ ਕਿ, ਜੋ ਕੁਛ ਤੇਰੇ ਪਾਸ ਹੈ ਸੋ ਕਢ ਦਿਹ, ਨਹੀਂ ਤਾ ਜਾਨੋਂ ਮਾਰਿਆ ਜਾਵੇਂਗਾ। ਨਾਨਕ ਨੈ ਤਿਸ ਦੀ ਖਬਰ ਪਾਕੇ ਭਾਈ ਬਾਲੇ ਨੂੰ ਤਿਸ ਢਰੇਬੀ ਦੇ ਅੰਦਰ ਭੇਜਕੇ ਸਜਾਏ ਨੂੰ ਛੁਡਾਇਆ, ਅਰ ਉਸ ਢਰੇਬੀ ਸਾਧ ਦੇ ਪਾਸ ਜਾਕੇ ਤਿਸ ਨੂੰ ਬਹੁਤ ਸਰਮਿੰਦਾ ਕੀਤਾ, ਅਰ ਕਿਹਾ ਕਿ, ਹੇ ਭਾਈ ਸਾਧਾ, ਤੈਂ ਇਹ ਰੰਭ ਫੜਿਆ ਹੈ, ਭਾਵੇਂ ਲੇਕ ਤਾ ਤੇਰਾ ਉੱਪਰਲਾ ਭੇਸ ਦੇਖਕੇ ਤੈ ਨੂੰ ਸਾਧੂਲੇਕ ਜਾਲਦੇ ਹਨ; ਪਰ ਉਸ ਪਰਮੇਸੁਰ ਤੇ, ਜੋ ਸਭ ਦੇ ਅੰਦਰ ਦੀ[1] ਜਾਲਦਾ ਹੈ, ਕਿੱਯੁਰ ਛਿਪਿਆ ਰਹੇਂਗਾ? ਇਸ ਤਰਾਂ, ਜਦ ਬਹੁਤ ਨਸੀਹਤਾਂ ਕਰਕੇ ਉਸ ਨੂੰ ਸਰਮਿੰਦਾ ਕੀਤਾ, ਤਦ ਉਸ ਠਗ ਨੈ ਨਾਨਕ ਦੇ ਪੈਰਾਂ ਪੁਰ ਡਿੱਗਕੇ ਅਰਜ ਕੀਤੀ, ਹੇ ਸੱਚੇ ਗੁਰੂ, ਮੈਂ ਬਹੁਤ ਪਾਪੀ ਅਰ ਖੋਟਾ ਆਦਮੀ ਹਾਂ, ਪਰ ਹੁਲ ਮੇਰੀ ਤੇਥਾ: ਮੈਂ ਫੇਰ ਅਜਿਹੇ ਰੰਭ ਨਾ ਕਰਾਂਗਾ। ਨਾਨਕ ਨੈ ਇਹ ਸੁਲਕੇ ਤਿਸ ਦੇ ਸਿਰ ਪੁਰ ਹੱਥ ਰੱਖਿਆ, ਅਰ ਐਉਂ ਕਹਿਕੇ ਕਿ, ਪਰਮੇਸੁਰ ਤੇਰੇ ਪਾਪਾਂ ਨੂੰ ਮਾਫ ਕਰੇ, ਅੱਗੇ ਨੂੰ ਤੁਰੇ। ਜਾਂ ਫਿਰਦੇ ਫਿਰਦੇ ਫੇਰ ਉਸੀ ਖੁਰਮੇ ਸਹਿਰ ਵਿੱਚ ਆਏ, ਤਾਂ ਸਜਾਏ ਨੂੰ ਤਾ ਤਿਸ ਦੇ ਪਿਉ ਦੀ ਸਮਾਧ ਪੁਰ ਬਠਾਲ ਦਿੱਤਾ, ਅਰ ਆਪ ਬਾਲੇ ਸਲੇ ਕੰਧਾਰ ਨੂੰ ਗਏ। ਰਸਤੇ ਵਿੱਚ ਇੱਕ ਜਗਾ ਉਸ ਨੈ ਪੰਜਾ ਲਾਇਆ, ਅਰ

[1] The word gall (ਗੱਲ) is understood.

ਉਸ ਜਗਾ ਦਾ ਨਾਮ ਪੰਜਾਸਾਹਬ ਪੈ ਗਿਆ। ਆਖੰਦੇ ਹਨ ਕਿ ਉੱਥੇ ਉਸ ਨੈ ਹੱਥ ਨਾਲ ਪਰਬਤ ਰੋਕ ਦਿੱਤਾ ਸਾ। ਫੇਰ ਕਾਬਲ ਵਿੱਚ ਪਹੁੰਚਕੇ ਉੱਥੇ ਕਈਆਂ ਮੁਸਲਮਾਨਾਂ ਅਤੇ ਹਿੰਦੂਆਂ ਨੂੰ ਪਰਮੇਸੁਰ ਦੇ ਨਾਮ ਦਾ ਉਪਦੇਸ ਕੀਤਾ, ਅਰ ਫੇਰ ਬਾਲਗੁਦਾਈ ਜੋਗੀ ਨਾਲ ਇੱਕ ਪਹਾੜ ਪੁਰ, ਜੋ ਤਿਸ ਜੋਗੀ ਦੇ ਨਾਮ ਤੇ ਹੀ ਅਰਥਾਤ ਬਾਲਗੁਦਾਈ ਦਾ ਟਿੱਲਾ ਕਰਕੇ ਸਮਾਹੁਰ ਹੈ, ਗੇਸਟ ਹੋਈ। ਫੇਰ ਉੱਥੋਂ ਤੁਰਕੇ ਉਸ ਲਾਲੇ ਤਖਾਲ ਦੇ ਘਰ ਆਏ। ਉੱਥੇ ਹਯਾਤਖਾਂ ਮੰਝ ਮੁਸਲਮਾਨ ਦੀ ਤੀਮੀ ਨੈ, ਜੋ ਪਹਿਲਾਂ ਹੀ ਨਾਨਕ ਦੀ ਉੱਤਮਤਾਈ ਦੇਖਕੇ ਤਿਸ ਪੁਰ ਪਤੀਜੀ ਹੋਈ ਸੀ, ਆਪਣੀ ਮੁਟਿਆਰ ਧੀ ਨਾਨਕ ਨੂੰ ਦੇ ਦਿੱਤੀ, ਅਰ ਉਸੀ ਦਿਨ ਤੇ ਤਿਸ ਦਾ ਨਾਮ ਮਾਤਾ ਮੰਝੇਤ ਹੋਇਆ। ਫੇਰ ਨਾਨਕ ਉਸ ਨੂੰ ਆਪਣੀ ਕਰਕੇ ਲਾਲੇ ਦੇ ਘਰ ਛੱਡਕੇ ਆਪ ਬਾਲੇ ਨੂੰ ਨਾਲ ਲੈਕੇ ਕੁਲਛੇਤ੍ਰ ਨੂੰ ਸੂਰਜਗ੍ਰਹਣ ਦੇ ਮੇਲੇ ਪੁਰ ਚਲਿਆ ਗਿਆ। ਉੱਥੇ ਜੋ ਬਹੁਤ ਭੇਖਾਂ ਦੇ ਪਖੀਰ ਕੱਠੇ ਹੋ ਰਹੇ ਸੇ, ਓਹ ਨਾਨਕ ਦਾ ਨਆਂ ਭੇਖ ਦੇਖਕੇ ਤਿਸ ਨਾਲ ਗਰੰਜ ਰਹਿੰਦੇ ਸੇ, ਅਰ ਹੋਰ ਲੋਕ, ਜੋ ਗਿਰਿਸਤੀ ਥੀ ਤਿਸ ਮੇਲੇ ਵਿੱਚ ਗਏ ਸੇ, ਓਹ ਨਾਨਕ ਨੂੰ ਕੁਰਾਹੀ ਜਾਲਕੇ ਤਿਸ ਤੇ ਤੰਗ ਰਹਿੰਦੇ ਸੇ; ਬਲਕ ਇੱਕ ਖਤ੍ਰੀ, ਜੋ ਮੁਲਸੀ ਸਾ, ਉਸ ਨੈ ਸਿਕੰਦਰਖਾਂ ਲੋਦੀ ਦੇ ਬੇਟੇ ਬਹਿਗਭਖਾਂ ਲੋਦੀ ਪਾਦਸਾਹ ਦੇ ਪਾਸ ਜਾਕੇ ਚੁਗਲੀ ਖਾਧੀ ਕਿ, ਇੱਕ ਨਾਨਕ ਨਾਮੇ ਫਕੀਰ, ਜੋ ਮੇਲੇ ਵਿੱਚ ਆਇਆ ਹੈ, ਉਹ ਵੇਦ ਕੁਰਾਨ ਦੋਹਾਂ ਨੂੰ ਨਹੀਂ ਮੰਨਦਾ: ਜੇ ਆਪ ਉਸ ਨੂੰ ਪੁੱਛੇ ਕਿ, ਤੇਰਾ ਕੀ ਦੀਨ ਹੈ, ਤਾਂ ਬਹੁਤ ਅੱਛੀ ਬਾਤ ਹੋਵੇਗੀ। ਬਹਿਗਭਖਾਂ ਨੈ ਬਾਬੇ ਨਾਨਕ ਨੂੰ ਬੁਲਾਕੇ ਪੁੱਛਿਆ। ਤਾਂ ਨਾਨਕ ਦੇ ਉੱਤਰਾਂ ਤੇ ਦਿਲ ਵਿੱਚ ਗੁੱਸਾ ਖਾਧਾ ਅਰ ਆਪਣੇ ਕੈਦਖਾਨੇ ਵਿੱਚ ਕੈਦ ਕਰਕੇ ਨਾਨਕ ਅਰ ਬਾਲੇ ਤੇ ਚੱਕੀ ਪਿਹਾਉਣ ਲੱਗਾ। ਜਾਂ ਸੱਤ ਮਹੀਨੇ ਗੁਜਰੇ, ਤਾਂ

ਪਾਲੀਪਤ ਸਹਿਰ ਵਿੱਚ ਜੁੱਧ ਕਰਕੇ ਬਹਿਰਾਮਖਾਂ ਲੋਦੀ ਨੂੰ ਬਾਬਰ ਚੁਗੱਤੇ ਨੈ ਮਾਰ ਲਿਆ, ਅਰ ਸਾਰੇ ਮੁਲਖ ਵਿੱਚ ਬਾਬਰ ਦੀ ਦੋਹੀ ਫਿਰੀ। ਸੱਤਵੇਂ ਦਿਨ ਬਾਬਰ ਨੈ ਬਾਬੇ ਨਾਨਕ ਨੂੰ ਬੇਕਸੂਰ ਕੈਦੀ ਸੁਲਕੇ ਛੱਡ ਦਿੱਤਾ, ਅਰ ਕਿਹਾ, ਜਾਹ, ਹੇ ਨਾਨਕ, ਜਿਧਰ ਮਰਜੀ ਹੈ ਚਲਿਆ ਜਾਹ। ਨਾਨਕ ਬਾਲੇ ਸਮੇਤ ਆਪਲਿਆਂ ਸਾਹੁਰਿਆਂ ਦੇ ਪਿੰਡ ਪੰਖੋਰੰਧਾਵੇ ਵਿੱਚ ਆਇਆ, ਅਰ ਉੱਥੇ ਆਕੇ ਜਿੱਤੇਰੰਧਾਵੇ ਨੂੰ, ਜੋ ਜਾਤ ਦਾ ਜੱਟ ਸਾ, ਪਰਮੇਸੁਰ ਦਾ ਨਾਮ ਬਖਸਕੇ ਆਪਲੇ ਜਿਹਾ ਬਲਾਇਆ। ਫੇਰ ਬਹੁੜਿਆਂ ਦਿਨਾਂ ਬਾਦ ਜਿੱਤੇ ਅਰ ਬਾਲੇ ਨੂੰ ਲਾਲੇ ਤਖਾਲ ਦੇ ਘਰ ਭੇਜਿਆ, ਕਿ ਜਾਓ, ਹਯਾਤਖਾਂ ਮੰਝ ਦੀ ਧੀ ਨੂੰ ਲੈ ਆਓ। ਓਹ ਦੋਨੇ ਮਾਤਾ ਮੰਝੇਤ ਨੂੰ ਲੈ ਆਏ। ਜਾਂ ਉਸ ਨੂੰ ਜਿੱਤੇ ਦੇ ਘਰ ਰਹਿਲੇ ਨੂੰ ਜੱਗਾ ਲੈ ਦਿੱਤੀ, ਤਾਂ ਪਹਿਲੀ ਬਹੁਟੀ ਬੀ, ਜੋ ਮਾਤਾ ਚੋਲੀ ਕਰਕੇ ਮਸਾਹੂਰ ਸੀ, ਸਿਰੀਚੰਦ ਅਰ ਲਖਮੀਦਾਸ ਨਾਮੇ ਦੋਹਾਂ ਨੀਂਗਰਾਂ ਨੂੰ ਸੰਗ ਲੈਕੇ ਬਾਬੇ ਨਾਨਕ ਦੇ ਪਾਸ ਆ ਰਹੀ। ਨਾਨਕ ਦੇ ਉੱਥੇ ਰਹਿੰਦਿਆਂ ਕਈਆਂ ਲੋਕਾਂ ਨੂੰ ਪਰਮੇਸੁਰ ਦਾ ਨਾਮ ਪਰਾਪਤ ਹੋਇਆ। ਇੱਕ ਦਿਨ ਬੂੜੇ ਰੰਧਾਵੇ ਨਾਮੇ ਇੱਕ ਜੱਟ ਨੂੰ ਬਾਬੇ ਨਾਨਕ ਨੈ ਪਰਮੇਸੁਰ ਦਾ ਨਾਮ ਉਪਦੇਸ ਕਰਕੇ ਨਿਹਾਲ ਕੀਤਾ। ਅਰ ਮਾਲੇ ਤਖਾਲ ਮੁਸਲਮਾਨ ਨੂੰ ਬੀ ਨਾਨਕ ਤੇ ਹੀ ਭਜਨ ਪਰਾਪਤ ਹੋਇਆ, ਅਰ ਤਿਸ ਦਾ ਭਿਤ ਉਬਾਰੇਖਾਂ ਪਠਾਲ ਬੀ ਨਾਨਕ ਨੈ ਭਜਨ ਫਲ ਜੋੜਿਆ। ਇਸੀ ਤਰਾਂ ਕਈਆਂ ਲੋਕਾਂ ਨੂੰ ਨਾਨਕ ਦੀ ਦਯਾ ਤੇ ਪਰਮੇਸੁਰ ਦਾ ਨਾਮ ਪਰਾਪਤ ਹੋਇਆ। ਮਾਤਾ ਮੰਝੇਤ ਨਾਨਕ ਦੇ ਘਰ ਸੱਤ ਬਰਸ ਬਸਕੇ ਮਰ ਗਈ। ਉਹ ਦੇ[1] ਦੇ ਕੰਨਿਆਂ ਹੋਈਆਂ ਸਨ। ਫੇਰ

[1] Supply ਉੱਥੇ, which is understood, just as in similar cases اُسے in Urdū stands for اُسے ہاں.

ਬਾਬਾ ਨਾਨਕ ਬਾਲੇ ਨੂੰ ਸੰਗ ਲੈਕੇ ਸਿੰਧ ਦੇ ਮੁਲਖ ਨੂੰ ਗਿਆ, ਅਰ ਉੱਥੇ ਬਹੁਤਿਆਂ ਲੋਕਾਂ ਨਾਲ ਗੋਸਟ ਹੋਈ, ਅਰ ਕੁਛ ਕੁਛ ਸਫਣ ਬੀ ਉਚਰੇ; ਅਰ ਜਾਂ ਉੱਧਰ ਤੇ ਹਟੇ, ਤਾਂ ਪਾਕ ਪਟਨ ਦੀ ਫਲ, ਜੋ ਸੇਖ ਫਰੀਦ ਪਖੀਰ ਦਾ ਹੈ, ਆਏ। ਉੱਥੇ ਸੇਖ ਫਰੀਦ ਦੇ ਘਰਾਲੇ ਵਿੱਚੋਂ ਇੱਕ ਬਹਿਰਾਮ ਨਾਮੇ ਸਖਸ ਨਾਲ, ਜੋ ਉੱਤਮ ਸਾਧ ਸਾ, ਗੋਸਟ ਹੋਈ: ਬਲਕ ਆਸਾ ਦੀ ਵਾਰ ਬੀ, ਜੋ ਸਿੱਖਾਂ ਵਿੱਚ ਇੱਕ ਉੱਤਮ ਬਾਲੀ ਹੈ, ਉਸ ਦੇ ਕਹੇ ਤੇ ਹੀ ਨਾਨਕ ਨੈ ਉਚਰੀ ਹੈ। ਫੇਰ ਬਾਬਾ ਨਾਨਕ ਪਖੇਕੇਰੰਧਾਵੇ ਆ ਰਿਹਾ, ਅਰ ਭਾਈ ਬਾਲਾ, ਜੋ ਕਦੀਮ ਤੇ ਸੰਗ ਰਹਿੰਦਾ ਸਾ, ਤਿਸ ਦੀ ਪਰਵਾਨਗੀ ਲੈਕੇ ਤਲਵੰਡੀ ਨੂੰ ਚਲਿਆ ਗਿਆ। ਇਹ ਬਾਲਾ ਬੀ ਨਾਨਕ ਦੀ ਕਿਰਪਾ ਕਰਕੇ ਇੱਕ ਉੱਤਮ ਸੰਤ ਹੋ ਰਿਹਾ ਸਾ। ਜਾਂ ਤਲਵੰਡੀ ਨੂੰ ਤੁਰਨ ਲੱਗਾ, ਤਾਂ ਪੁੱਛਿਆ ਕਿ, ਹੇ ਨਾਨਕ ਗੁਰੂ, ਤੁਸਾਡੇ ਪਿੱਛੋਂ ਇਸ ਮੁਲਖ ਵਿੱਚ ਗੁਰੂ ਕੋਲ ਹੋਵੇਗਾ, ਕਿ ਜਿਸ ਦੇ ਪਿੱਛੇ ਤੁਰਕੇ ਸੰਗਤ ਦੀ ਕਲਿਆਲ ਹੋਵੇ? ਗੁਰੂ ਨਾਨਕ ਨੈ ਕਿਹਾ, ਹੇ ਬਾਲੇ, ਗੁਰਿਆਈ ਦੀ ਨਿਆਮਤ ਇੱਕ ਲਹਿਲੇ ਖੜੀ ਨੂੰ, ਜੋ ਗੋਤ ਦਾ ਤੇਹੁਲ ਹੋਵੇਗਾ, ਦਿੱਤੀ ਜਾਵੇਗੀ, ਅਰ ਉਹ ਸੈਨ ਮੇਰੇ ਸਮਾਨ ਅਰ ਪਰਮੇਸੁਰ ਦਾ ਭਗਤ ਹੋਵੇਗਾ। ਸੰਗਤਾਂ ਉਸ ਦੇ ਪਿੱਛੇ ਤੁਰਕੇ ਸੁਖ ਪਾਉਲਗੀਆਂ। ਇਹ ਸੁਲਕੇ ਬਾਲਾ ਤਲਵੰਡੀ ਨੂੰ ਗਿਆ, ਅਰ ਬਾਬਾ ਨਾਨਕ ਉੱਥੇ ਰਿਹਾ। ਫੇਰ ਉੱਥੇ ਰਹਿੰਦੇ ਰਹਿੰਦੇ ਕਈਆਂ ਲੋਕਾਂ ਦੀ ਕਲਿਆਲ ਕੀਤੀ, ਬਲਕ ਗੁਰੂ ਅੰਗਦ ਜੀ ਨੂੰ ਬੀ, ਜੋ ਦੂਜੀ ਪਾਦਸਾਹੀ ਸਦਾਉਂਦਾ ਹੈ, ਉੱਥੇ ਹੀ ਗੁਰਿਆਈ ਬਖਸਕੇ ਸੈਲ ਕਰਦੇ ਕਰਦੇ ਕਰਤਾਰਪੁਰ ਨਾਮੇ ਜਗਾ ਵਿਖੇ, ਜੋ ਹੁਲ ਬਾਬੇ ਨਾਨਕ ਦਾ ਦੇਹਗ ਸਦਾਉਂਦਾ ਹੈ, ਸੰਮਤ ੧੫੮੬ ਅਰ ਸਨ ੧੫੩੮ ਵਿੱਚ ਇਸ ਦੁਨੀਆਂ ਨੂੰ ਛੱਡ ਗਿਆ। ਆਖਦੇ ਹਨ ਜੋ ਤਿਸ ਦੇ ਮਰਨੇ ਤੇ ਬਾਦ ਹਿੰਦੂਆਂ ਨੈ

ਕਿਹਾ, ਇਹ ਸਾਡਾ ਗੁਰੂ ਸਾ; ਅਸੀਂ ਇਸ ਦੀ ਦੇਹ ਨੂੰ ਢੁਕਲਾ ਹੈ: ਅਰ ਮੁਸਲਮਾਨੀਂ[1] ਆਪਲਾ ਪੀਰ ਕਹਿਕੇ ਤਿਸ ਨੂੰ ਦੱਥਲਾ ਚਾਹਿਆ। ਜਾਂ ਇਸੀ ਤਰਾਂ ਬਹੁਤ ਝਗੜਾ ਹੋਲ ਲੱਗਾ, ਤਾਂ ਉਸ ਕਪੜੇ ਵਿੱਚੋਂ, ਜੋ ਤਿਸ ਦੀ ਲੋਥ ਪੁਰ ਦਿੱਤਾ ਹੋਇਆ ਸਾ, ਨਾਨਕ ਦਾ ਸਰੀਰ ਹੱਥ ਨਾ ਆਇਆ। ਇਸੀ ਸਬੱਬ ਕਿਤੇ ਦੁਨੀਆਂ ਪੁਰ ਤਿਸ ਦੀ ਸਮਾਧ ਨਹੀਂ ਹੈ: ਸਭਨਾਂ ਜਗਾਂ ਵਿੱਚ, ਕਿ ਜਿੱਥੇ ਉਸ ਦੇ ਪੁਜਾਰੇ ਬੈਠੇ ਹਨ, ਤਿਸ ਦੀਆਂ ਖੜਾਵਾਂ ਅਥਵਾ ਮੂਰਤ ਯਾ ਕਿਸੀ ਕੱਪੜੇ ਯਾ ਝੰਡੇ ਦੀ ਪੁਜਾ ਹੁੰਦੀ ਹੈ॥

ਇਹ ਬਾਬਾ ਨਾਨਕ ਕੁਛ ਬਹੁਤ ਵਿੱਦਿਆ ਪੜ੍ਹਿਆ ਹੋਇਆ ਨਹੀਂ ਸਾ, ਨਿਰਾ ਕਿਸੀ ਸਾਧ ਦੇ ਸਤਸੰਗ ਤੇ ਤਿਸ ਨੂੰ ਪਰਮੇਸੁਰ ਦੇ ਭਜਨ ਦਾ ਹੀ ਪ੍ਰੇਮ ਜਾਗ ਉੱਠਿਆ ਸਾ। ਅਰ ਤਿਸ ਦਾ ਨਿਹਚਾ ਪੁਰਾਲਿਆਂ ਸਾਸਤ੍ਰਾਂ ਅਰ ਕਿਤਾਬਾਂ ਅਤੇ ਨਬੀਆਂ ਅਰ ਉਤਾਰਾਂ ਤੇ ਕੁਛ ਵੱਖਰਾ ਸਾ, ਕਿੰਉਕਿ ਉਹ ਅੱਛੀ ਤਰਾਂ ਦੇਵਤਿਆਂ ਅਰ ਮੂਰਤਾਂ ਅਰ ਤੀਰਥਾਂ ਨੂੰ ਨਹੀਂ ਮੰਨਦਾ ਸਾ, ਨਿਰਾ ਇੱਕ ਪਰਮੇਸੁਰ ਨੂੰ ਹੀ ਮੰਨਦਾ ਸਾ, ਅਰ ਸਭ ਕੁਛ ਨੇਕੀ ਬਦੀ ਉਸ ਦੀ ਫਲੋਂ ਹੀ ਜਾਲਦਾ ਸਾ; ਅਰ ਉਸ ਦੇ ਹਰ ਸਫਟ ਅਰ ਬਚਨ ਤੇ ਸਾਬਤ ਹੁੰਦਾ ਹੈ ਕਿ ਜੀਵ ਦੇ ਵੱਸ ਕੁਛ ਨਹੀਂ। ਪਰਮੇਸੁਰ ਜੋ ਕੁਛ ਚਾਹੇ ਸੋ ਕਰੇ: ਨੇਕੀ ਚਾਹੇ ਨੇਕੀ ਕਰਾਵੇ; ਬੁਰਿਆਈ ਚਾਹੇ, ਤਾਂ ਬੁਰਿਆਈ ਦੀ ਫਲ ਲਾਵੇ[2]।

[1] See *Grammar*, § 2, para. 4, *note*.

[2] The ideas here attributed to Gurū Nānak are not really his, but they are exactly those of the ordinary Muḥammadan in India. Evil as well as good is attributed to God; and though the educated attempt to explain this away and are sometimes inclined to believe that the will is not entirely in bondage to Fate (قسمت), yet the great mass of the people hold the ideas here expressed. The Sikh ideas are very much more like the Hindū. It is still a matter of dispute whether the One God acknowledged by Nānak was or was not distinct from the Universe. Probably Nānak was not quite clear upon this point.

ਦੋਹਰਾ ।

ਚਲੇਚਲੀ ਹਰਦਮ ਰਹੇ ਇਸ ਮੇਲੇ[1] ਦੇ ਬੀਚ ।
ਪਰਮੇਸੁਰ ਦੇ ਭਜਨ ਬਿਨ ਸਾਗਾ ਮੇਲਾ ਨੀਚ ॥

III.—EXTRACTS FROM THE JANAM-SĀKHĪ.

॥ ੧ ॥ ਸਾਖੀ ਗੁਬਿੰਦ ਲੇਖਾਂ ਨਾਲ ॥

ਸ੍ਰੀ ਗੁਰੂ ਬਾਬਾ ਨਾਨਕ ਜੀ, ਅਜੁਧਿਆ, ਪੂਰਬ ਦੀ ਧਰਤੀ, ਜਾਇ ਨਿੱਕਲੇ; ਉੱਖੇ ਗੁਬਿੰਦ ਲੇਖ ਆਇ ਮਿਲੇ। ਉਠਾਂ ਕਹਿਆ, ਬਾਬਾ ਜੀ, ਰਾਮ ਰਾਮ। ਤਾਂ ਸ੍ਰੀ ਬਾਬੇ ਨਾਨਕ ਜੀ ਕਹਿਆ, ਸੱਤ ਰਾਮ, ਆਈਏ ਜੀ, ਬੈਠੀਏ। ਤਾਂ ਓਹ ਡੰਡੋਤ ਕਰਕੇ ਬੈਠ ਗਏ। ਘੜੀਕੁ ਸਮਤਾਇਕੇ ਉਠਾਂ ਕਹਿਆ, ਹੇ ਸ੍ਰੀ ਗੁਰੂ ਜੀ, ਤੇਰੇ ਬਲਿਹਾਰ ਜਾਈਏ, ਸਾਡੀ ਇੱਕ ਬੇਨਤੀ ਹੈ। ਬਚਨ ਹੋਇਆ, ਜੋ ਕੁਛ ਤੁਹਾਡੇ ਜੀ ਆਵੇ, ਸੋ ਕਹੀਏ। ਤਾਂ ਉਠਾਂ ਗੁਬਿਦ ਲੇਖਾਂ ਕਹਿਆ: ਜੀ, ਇੱਕ ਪੁੰਨ ਦਾਨ ਕਰਦੇ ਹੈਨਿ, ਇੱਕ ਹੋਮ, ਜੱਗ, ਕਰਦੇ ਹੈਨ, ਇੱਕ ਤਟ ਤੀਰਥ ਪੂਜਾ ਕਰਦੇ ਹੈਨਿ, ਇੱਕ ਜਲ ਤਪ ਕਰਦੇ ਹੈਨਿ, ਇੱਕ ਅਗਨ ਤਪ ਕਰਦੇ ਹੈਨਿ, ਇੱਕ ਦੇਹੀ ਨੂੰ ਬਹੁਤ ਦੁੱਖ ਦਿੰਦੇ ਹੈਨਿ, ਤਿਨਾਂ ਦੀ ਮੁਕਤ ਹੋਇਗੀ, ਯਾ ਨਾ ਹੋਇਗੀ? ਤਾਂ ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਰਾਗ ਭੈਰੋਂ ਵਿੱਚ ਸਬਦ ਕਹਿਆ। ਜੱਗ, ਹੋਮ, ਪੁੰਨ, ਤਪ, ਪੂਜਾ, ਦੇਹ

[1] The *Melā* in this couplet is the world, its constant changes being well compared with the spectacle seen at a fair.

ਦੁਖੀ ਨਿਤ ਦੂਖ ਸਹੇ। ਗਭ ਨਾਮ ਬਿਨ, ਮੁਕਤ ਨ ਪਾਵੈ, ਮੁਕਤ ਨਾਮ ਗੁਰਮੁਖ ਲਹੈ। ਗਭ ਨਾਮ ਬਿਨ, ਬਿਰਥਾ ਜਗ ਜਨਮਾ। ਬਿਖ ਖਾਵੈ ਬਿਖ ਬੋਲੀ ਬੋਲੈ। ਬਿਨਾ ਨਾਵੈਂ ਨਿਹਫਲ ਮਰ ਭੂਮਨਾ। ੧। ਰਹਾਉ ॥ ਅਰਥ ॥ ਬਾਬੇ ਨਾਨਕ ਜੀ ਕਹਿਆ, ਪੁਰਖ ਭਾਵੈਂ ਹੋਮ ਜੱਗ ਕਰੇ, ਤਟ ਤੀਰਥ ਕਰੇ, ਜੋਗੀ ਸੰਨਿਆਸੀ ਹੋਇ, ਭਾਂਵੈਂ ਬਹਮਚਾਰੀ ਹੋਇ, ਭਾਂਵੈਂ ਨਾਂਗਾ ਹੋਇ ਫਰ, ਸਿਰ ਕਰਵਤ ਧਰਾਵੈ, ਭਾਂਵੈਂ ਸਗਲੀ ਧਰਤੀ ਭਰਮੈ, ਭਾਂਵੈਂ ਪੂਜਾ ਪੰਨ ਸਗਲੇ ਕਰੇ, ਬਹੁਤ ਤਪਸਿਆ ਕਰੇ, ਦੇਹੀ ਨੂੰ ਸਾਧੈ, ਤਾਂ ਭੀ ਬਿਨਾ ਗਭ ਨਾਮ ਸਿਮਰੇ, ਮੁਕਤ ਨਹੀਂ ਹੁੰਦੀ। ਮੁਕਤ ਤਾਂ ਹੋਵੈ, ਜਾਂ ਸਤਗੁਰ ਨੂੰ ਮਿਲ ਕਰ ਸੁੱਧ ਆਤਮੇ ਨਾਮ ਸਿਮਰੇ, ਤਾਂ ਇਸ ਦੀ ਮੁਕਤ ਹੁੰਦੀ ਹੈ। ਇਸ ਮਨੁੱਖ ਜੋ ਜੱਗ ਵਿੱਚ ਆਇਆ ਹੈ, ਸੋ ਨਾਮ ਹੀ ਸਿਮਰਨ ਆਇਆ ਹੈ। ਜੋ ਨਾਮ ਸਿਮਰੇ ਤਾਂ ਜਨਮ ਸਕਾਰਥ ਹੋਵੈ, ਨਹੀਂ ਤਾਂ ਇਸ ਦਾ ਜਨਮ ਬਿਰਥਾ ਜਾਂਦਾ ਹੈ। ਬਿਨਾ ਸ੍ਰੀ ਪਰਮੇਸੁਰ ਜੀ ਨਾਮ ਸਿਮਰੇ, ਇਹ ਮਨੁੱਖ ਬਿਖ ਹੀ ਖਾਂਦਾ ਹੈ। ਅਤੇ ਬਿਖ ਹੀ ਬੋਲਦਾ ਹੈ। ਇਸ ਬਿਖ ਬੋਲੀ ਕਮਾਈ ਦਾ ਇਹ ਮੂਲ ਹੈ, ਜੋ ਮਨੁੱਖ ਭਰਮਦਾ ਹੀ ਫਿਰਦਾ ਹੈ। ਮੂਲ, ਭਾਈ, ਗਭ ਜਨੇ, ਇਹ ਬਾਤ ਇਵੇਂ ਹੈ। ਤਾਂ ਓਨਾਂ ਗੁਬਿੰਦ ਲੋਕਾਂ ਕਹਿਆ, ਹੇ ਸ੍ਰੀ ਗੁਰੂ ਜੀ, ਅਸੀਂ ਬਲਿਹਾਰ ਜਾਈਏ; ਇੱਕ ਪੁਸਤਕ ਪੜ੍ਹਦੇ ਹੈਨਿ, ਇੱਕ ਪੁਰਾਣ ਪੜ੍ਹਦੇ ਹੈਨਿ, ਇੱਕ ਤੈਕਾਲ ਸੰਧਿਆ ਕਰਦੇ ਹੈਨਿ, ਓਨਾਂ ਦੀ ਮੁਕਤ ਹੋਇਗੀ, ਯਾ ਨਾ ਹੋਇਗੀ? ਤਾਂ ਸ੍ਰੀ ਗੁਰੂ ਬਾਬੇ ਨਾਨਕ ਜੀ ਕਹਿਆ। ਪੁਸਤਕ ਪਾਠ ਬਿਆਕਰਣ ਦਖਾਲੇ, ਸੰਧਿਆ ਕਰਮ ਤੈਕਾਲ ਕਰੇ। ਬਿਨ ਗੁਰ ਸਬਦ ਮੁਕਤ ਕਹਾਂ, ਪਗਾਲੀ; ਗਭ ਨਾਮ ਬਿਨ ਓਰਝ ਭਰੇ। ੨। ਅਰਥ। ਮੂਲੇ, ਭਾਈ, ਗਭ ਜਨੇ, ਜੇ ਚਾਰੇ ਬੇਦ ਪੜ੍ਹੇ, ਖਟ ਸਾਸਤ੍ਰ ਪੜ੍ਹੇ, ਨੇ ਬਿਆਕਰਣ ਪੜ੍ਹੇ, ਤੈਕਾਲ ਸੰਧਿਆ ਕਰੇ,

ਅਠਾਰਹ ਪੁਰਾਣ ਪੜ੍ਹੇ, ਤਾਂ ਭੀ ਮੁਕਤ ਨਾਂਹੀਂ ਹੁੰਦੀ। ਮੁਕਤ ਤਾਂ ਹੋਵੈ, ਜਾਂ ਸਤਗੁਰ ਨੂੰ ਮਿਲਕਰ, ਸੁੱਧ ਆਤਮੇ ਰਾਮ ਨਾਮ ਸਿਮਰੈ। ਗੁਬਿੰਦ ਲੋਕਾਂ ਫੇਰ ਕਹਿਆ, ਹੇ ਸ੍ਰੀ ਗੁਰੂ ਜੀ, ਇੱਕ ਬੇਨਤੀ ਹੋਰ ਭੀ ਹੈ! ਦੇਖਾਂ ਜੀ, ਇੱਕ ਗਰਮਤ ਛੱਡਕੇ ਅਤੀਤ ਹੁੰਦੇ ਹੈਨਿ, ਤੀਰਥਾ ਨੂੰ ਜਾਂਦੇ ਹੈਨਿ, ਉਨਾਂ ਦੀ ਮੁਕਤ ਹੋਇਗੀ, ਯਾ ਨਾ ਹੋਇਗੀ? ਬਾਬੇ ਜੀ ਉੱਤਰ ਦਿੱਤਾ। ਡੰਡ ਕਮੰਡਲ ਸਿਖਾ ਸੂਤ ਧੋਤੀ ਤੀਰਥ ਗਵਨ ਅਤੇ ਭ੍ਰਮਨ ਕਰੇ। ਰਾਮ ਨਾਮ ਬਿਨ ਸਾਂਤ ਨਾ ਆਵੈ, ਜਪ ਹਰਿ ਹਰਿ ਨਾਮ, ਸੇ ਪਾਰ ਪਰੇ। ੩। ਅਰਥ। ਸੁਲੇ, ਭਾਈ, ਰਾਮ ਜਨੇ, ਡੰਡ ਕਮੰਡਲ ਹੱਥ ਲੈ ਕਰ ਸਿਖਾ ਸੂਤ ਵਿੱਚ ਰਹੇ, ਧੋਤੀ ਤਿਲਕ ਬਲਾਵੈ, ਘਰ ਛੱਡ ਕਰ ਤੀਰਥ ਕਰੇ, ਭਾਵੈਂ ਸਾਰੀ ਧਰਤੀ ਨੂੰ ਪਰਦਖਲਾਂ ਦੇ ਕਰ ਆਵੈ, ਤਾਂ ਭੀ ਮੁਕਤ ਨਹੀਂ ਹੁੰਦੀ। ਸੁਲੇ, ਭਾਈ, ਰਾਮ ਜਨੇ, ਮੁਕਤ ਤਾਂ ਹੋਵੈ, ਜਾਂ ਸਤ ਗੁਰ ਨੂੰ ਮਿਲ ਕਰ ਸੁਧ ਆਤਮੇ ਰਾਮ ਨਾਮ ਸਿਮਰੈ। ਉਨਾਂ ਗੁਬਿੰਦ ਲੋਕਾਂ ਫੇਰ ਕਹਿਆ, ਹੇ ਬਾਬਾ ਜੀ, ਇੱਕ ਬਡੀਆਂ ਜਟਾਂ ਵਧਾਉਂਦੇ ਹੈਨਿ, ਇੱਕ ਵਿਭੂਤ ਲਗਾਉਂਦੇ ਹੈਨਿ, ਇੱਕ ਨਗਨ ਹੀ ਰਹਿੰਦੇ ਹੈਨਿ, ਉਨਾਂ ਦੀ ਮੁਕਤ ਹੋਇਗੀ, ਯਾ ਨਾ ਹੋਇਬੀ? ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਕਹਿਆ। ਜਟਾਂ ਮੁਕਟ ਤਨ ਭਸਮ ਲਗਾਈ, ਬਸਤ੍ਰ ਛੋਡ ਤਨ ਨਗਨ ਭਇਆ। ਰਾਮ ਨਾਮ ਬਿਨ ਤ੍ਰਿਪਤ ਨ ਆਵੈ, ਫਿਰਤ ਫੋ ਮਾਰੇ ਭੇਖ ਲਇਆ। ੪। ਅਰਥ। ਸੁਲੇ, ਪੁਰਖੇ, ਰਾਮ ਜਨੇ, ਜਟਾਂ ਵਧਾਈਆਂ, ਤਾਂ ਕੀ ਹੋਇਆ? ਜੇ ਭਸਮ ਲਾਈ, ਤਾਂ ਕੀ ਹੋਇਆ? ਜੇ ਨਗਨ ਰਹਿਆ, ਤਾਂ ਕੀ ਹੋਇਆ? ਜੇ ਨਗਨ ਸਾਧਨਾ ਕੀਤੀ, ਤਾਂ ਕਿਆ ਹੋਇਆ? ਜਦ ਤਕ ਸਤ ਗੁਰ ਨੂੰ ਮਿਲ ਕਰ, ਸੁੱਧ ਆਤਮੇ, ਰਾਮ ਨਾਮ ਸਿਮਰਦਾ ਨਾਹੀਂ, ਤਦ ਲਗ ਇਸ ਦੀ ਮੁਕਤ ਨਹੀਂ ਹੁੰਦੀ। ਕਿਆ ਹੋਇਆ ਜੇ ਫਿਰਤ ਫੋ ਮਾਰੇ ਭੇਖ ਕੀਤਾ! ਭੇਖ ਤੇ ਅਲੇਖ ਨਹੀਂ ਮਿਲਦਾ। ਤਾਂ ਉਨਾਂ ਗੁਬਿੰਦ

ਲੋਕਾਂ ਕਹਿਆ, ਬਲਿਹਾਰ ਜਾਈਏ ਜੀ, ਕਿਸੇ ਤਰਾਂ ਇਸ ਦੀ ਮੁਕਤ ਭੀ ਹੁੰਦੀ ਹੈ, ਯਾ ਨਹੀਂ? ਅਰ ਇਸ ਦੀ ਸ੍ਰੀ ਪਰਮੇਸੁਰ ਜੀ ਨਾਲ ਬਲੇ, ਸੋ ਕਿੰਉਕਰ ਬਲੇ? ਇਹ ਬਾਤ ਕਹੀਏ। ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਕਹਿਆ। ਜੇਤੇ ਜੀਅ, ਜੰਤ, ਜਲ, ਥਲ, ਮਹੀਅਲ, ਜੜ, ਕੜ, ਤੁੰ, ਸਰਬ ਜੀਆ। ਗੁਰ ਪਰਸਾਦ ਰਾਖ ਲੇਹੁ ਜਨ ਕੋ, ਹਰ ਰਸ ਨਾਨਕ ਏਕ ਪੀਆ ॥ ਅਰਥ। ਸੁਲੇ, ਪੁਰਖੇ, ਜਿਤਨੇ ਜਿਤਨੇ ਜੀਆ ਜਲ ਥਲ ਵਿੱਚ ਹੈਨਿ, ਇਤਨਿਆਂ ਹੀ ਜੀਆਂ ਦੇ ਸੰਗ ਸ੍ਰੀ ਰਾਮ ਨਾਮ ਬਸਦਾ ਹੈ, ਜੀਅ ਜੀਅ ਦੇ ਨਾਲ ਹੈ, ਉਸ ਦੀ ਗਿਲਤੀ ਉਹ ਜਾਲੇ; ਪਰ ਜਿੰਉ ਜੀਆਂ ਦੇ ਨਾਲ ਹੈ, ਤਿੰਉ ਜੀਆਂ ਦੀ ਪਿਰਤਪਾਲਾ ਭੀ ਕਰਦਾ ਹੈ। ਤਿੰਉ ਤਿੰਉ ਮੁਕਤ ਭੀ ਕਰਦਾ, ਗੁਰ ਬਿਚਦਿਓਂ ਹੋਇਕਰ; ਬਿਨਾ ਗੁਰ ਦੇ ਮੁਕਤ ਨਾਹੀਂ ਕਰਦਾ। ਹੇ ਭਾਈ, ਰਾਮ ਜਨੇ; ਅਸਾਡੇ ਮਾਰਗ ਵਿੱਚ ਇੰਉ ਕਿਹਾ ਹੈ। ਅਰ ਉਸ ਸਾਹਬ ਦੀ ਗਲਤ ਉਹੇ ਜਾਲੇ ਜੀ। ਤਾਂ ਓਹ ਗੁਬਿੰਦ ਲੋਕ ਉਠ ਕਰ, ਗੁਰੂ ਜੀ ਦੀ ਚਰਨੀਂ ਲੱਗੇ। ਗੁਰੂ ਗੁਰੂ ਲੱਗੇ ਜਪਲ। ਤਾਂ ਗੁਬਿੰਦ ਲੋਕਾਂ ਕਹਿਆ, ਹੇ ਗੁਰੂ ਜੀ, ਅਸੀਂ ਤੇਰੀ ਸਰਨ ਪਏ ਹਾਂ। ਤਾਂ ਗੁਰੂ ਬਾਬੇ ਨਾਨਕ ਜੀ ਕਹਿਆ, ਤੁਸੀਂ ਸ੍ਰੀ ਪਰਮੇਸੁਰ ਜੀ ਦਾ ਨਾਮ ਸਿਮਰਿਆ ਕਰੋ, ਸਤਗੁਰੂ ਤੁਸਾਡਾ ਭਲਾ ਕਰੇਗਾ ॥

ਫੇਰ ਸਾਖੀ ਹੋਰ ਗੁਬਿੰਦ ਲੋਕਾਂ ਨਾਲ ਹੋਈ। ਕਹਿਆ, ਹੇ ਸ੍ਰੀ ਬਾਬਾ ਜੀ, ਰਾਮ ਰਾਮ! ਤਾਂ ਸ੍ਰੀ ਗੁਰੂ ਬਾਬੇ ਨਾਨਕ ਜੀ ਕਹਿਆ, ਆਈਏ ਜੀ, ਸੱਤ ਰਾਮ; ਬੈਠੀਏ ਜੀ। ਜਾਂ ਇੱਕ ਘੜੀ ਸਮਤਾਏ, ਤਾਂ ਉਨਾਂ ਗੁਬਿੰਦ ਲੋਕਾਂ ਕਹਿਆ, ਹੇ ਸ੍ਰੀ ਗੁਰੂ ਜੀ, ਇੱਕ ਪ੍ਰਸਨ ਹੈ, ਆਗਿਆ ਹੋਏ, ਤਾਂ ਪੁੱਛੀਏ। ਤਾਂ ਬਚਨ ਹੋਇਆ, ਪੁੱਛੀਏ, ਜੇ ਤੁਸਾਡੇ ਦਿਲ ਆਈ ਹੈ। ਤਾਂ ਉਨਾਂ ਗੁਬਿੰਦ ਲੋਕਾਂ ਕਹਿਆ, ਹੇ ਗੁਰੂ ਜੀ, ਇਹ ਪਾਲੀ, ਜੇ ਪਾਪ ਪੁੰਨ

ਕਰਦਾ ਹੈ, ਅਤੇ ਮਾਇਆ ਨੂੰ ਦੌੜਦਾ ਹੈ, ਇਹ ਆਪ ਕਰਦਾ ਹੈ, ਯਾ ਕਿਸੀ ਦਾ ਕਰਾਇਆ ਕਰਦਾ ਹੈ? ਤਾਂ ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਬਾਲੀ ਬੋਲੇ, ਰਾਗ ਬਿਲਾਵਲ । ਮਨ ਕਾ ਕਹਿਆ, ਮਨਸਾ ਕਰੈ । ਇਹ ਮਨ ਪਾਪ ਪੁੰਨ ਉਚਰੈ । ਮਾਇਆ ਮਦ ਮਾਤਾ ਤਿਰਪਤਿ ਨਾ ਆਵੈ । ਤ੍ਰਿਪਤ ਮੁਕਤ ਮਨ ਸੱਚ ਭਾਵੈ । ਤਨ ਧਨ ਕਲਤ ਸਭ ਦੇਖ ਅਭਿਮਾਨਾ । ਬਿਨ ਨਾਵੈਂ ਕਿਛ ਸੰਗ ਨਾ ਜਾਨਾ । ੧ । ਰਹਾਉ ॥ ਅਰਥ ॥ ਇਸ ਨੂੰ ਨਾ ਕੋਈ ਕਹਿੰਦਾ ਹੈ, ਜੇ ਇਹ ਪਾਪ ਕਰੀਏ, ਇਹ ਪੁੰਨ ਕਈਏ, ਉਠ ਕਰ ਮਨ ਉੱਤੇ ਕਿਰਤ ਲਗਾਉਂਦਾ ਹੈ? ਮਾਇਆ ਦੇ ਮਦ ਜੇ ਮਨ ਰੱਤਾ ਹੈ, ਮਾਇਆ ਦੀ ਤ੍ਰਿਪਤਿ ਇਸ ਨੂੰ ਕਦੇ ਨਹੀਂ ਆਂਦੀ । ਜੇ ਕਦੇ ਥੀ ਮਾਇਆ ਨਾਲ ਅਘਾਇ ਖੜਾ ਹੋਵੈ, ਦਿਨ ਰਾਤ ਮਾਇਆ ਨੂੰ ਪਇਆ ਹਾਇ ਹਾਇ ਕਰਦਾ ਹੈ । ਮਾਇਆ ਨਾਲ ਨਾ ਰੱਜਿਆ, ਨਾ ਰੱਜਾਇਆ । ਜਾਂ ਇਸ ਦੇ ਮਨ, ਸ੍ਰੀ ਪਰਮੇਸੁਰ ਜੀ ਦੀ ਪ੍ਰੀਤਿ ਉਪਜੇ, ਤਦ ਹੀ ਇਸ ਦੀ ਮੁਕਤ ਹੋਵੈ । ਬਿਨਾ ਸ੍ਰੀ ਪਰਮੇਸੁਰ ਜੀ ਦੀ ਪ੍ਰੀਤਿ ਇਹ ਮੁਕਤ ਨਾਹੀਂ ਹੁੰਦਾ । ਜਦ ਰੱਜ ਖੜਾ ਹੋਵੈ, ਤਦ ਹੀ ਇਸ ਦੀ ਮੁਕਤ ਹੋਵੈ । ਬਿਨਾ ਸ੍ਰੀ ਪਰਮੇਸੁਰ ਜੀ, ਇਸ ਦਾ ਬੇਲੀ ਕੋਈ ਨਹੀਂ । ਨ ਕੋਈ ਇਸ ਦੇ ਸੰਗ ਆਇਆ ਹੈ, ਨ ਕੋਈ ਇਸ ਦੇ ਸੰਗ ਜਾਇਗਾ । ਇਸ ਦੇ ਮਨ ਦਾ ਸਾਥੀ, ਚਿੱਕ, ਸ੍ਰੀ, ਪਰਮੇਸੁਰ ਜੀ ਦਾ ਨਾਉਂ ਹੈ । ਤਾਂ ਉਠਾਂ ਗੁਬਿੰਦ ਲੋਕਾਂ ਕਹਿਆ, ਹੋ ਸ੍ਰੀ ਗੁਰੂ ਜੀ, ਏਹ ਜੇ ਸੰਸਾਰ ਦੇ ਜੀਵ ਹੈਨਿ, ਸੇ ਤਾਂ ਮਾਇਆ ਹੀ ਨੂੰ ਚਾਂਹਦੇ ਹੈਨਿ । ਕਿਸੇ ਮਾਇਆ ਮੇਰੇ ਪਾਸ ਆਵੈ? ਸੰਸਾਰ ਕਹਿੰਦਾ ਹੈ । ਜਾਂ ਮਾਇਆ ਹੋਵੈ, ਤਾਂ ਕੁਛ ਪੁੰਨ ਦਾਨ ਹੋਇ ਆਵੈ । ਮਾਇਆ ਬਿਨਾ, ਕਾਈ ਬਾਤ ਬਿਉਹਾਰ ਦੀ ਸਰ ਨਹੀਂ ਆਂਦੀ । ਤਾਂ ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਕਹਿਆ; ਸੁਲੇ, ਭਾਈ, ਰਾਮ ਜਨੇਂ । ਕੀਚੈ ਰਸ ਭੋਗ ਖੁਸੀਆਂ ਮਨ ਕੇਰੀ ।

ਧਨ ਲੋਕਾਂ ਤਨ ਭਸਮੈ ਢੇਰੀ । ਖਾਕੂ ਖਾਕ ਰੁਲੈ ਸਭ ਫੈਲ । ਬਿਨ ਸਬਦੈ ਨਾਹੀਂ ਉਤਰਸ ਮੈਲ । ੨ ॥ ਤਿਸ ਦਾ ਅਰਥ । ਏਹ ਜੋ ਗਾਜ ਕਰਦੇ ਹੈਨਿ, ਗਾਜ ਦੇ ਭੋਗ ਕਰਦੇ ਹੈਨਿ, ਮਾਇਆ ਦੇ ਸੁਖ ਕਰਦੇ ਹੈਨਿ । ਧਨ ਸੰਚ ਸੰਚ ਬਡੇ ਭੰਡਾਰ ਭਰਦੇ ਹੈਨਿ, ਤੇ ਇਸ ਦੇ ਨਾਲ ਕੁਛ ਧਨ ਅਰ ਮਾਇਆ ਦੇ ਬਿਲਾਸ ਨਾਹੀਂ ਚਲਦੇ । ਇਸ ਦਾ ਜੋ ਤਨ ਹੈ, ਸੋ ਸੁਆਹੁ ਦੀ ਢੇਰੀ ਹੋਇ ਜਾਇਗਾ, ਅਰ ਧਨ ਨੂੰ, ਪਿੱਛੈ ਹੋਰ ਲੋਕ ਲੈ ਜਾਲਗੇ । ਤਾਂ ਮਾਇਆ ਦੇ ਬਿਲਾਸ, ਧਨ ਅਰੁ ਕੁਟੰਬ ਦੇ ਲੋਕ, ਇਸ ਦੇ ਕਿਤ ਕੰਮ ਆਏ? ਧਨ ਪਿੱਛੈ ਹੋਰਨਾਂ ਲੋਕਾਂ ਖਾਣਾ; ਧਨ ਦੇ ਨਿਮਿੱਤ ਇਸ ਨੈ ਜੋ ਪਾਪ ਕੀਤੇ ਸੇ, ਪਾਪ ਇਸੇ ਦੇ ਸੰਗ ਅੱਗੈ ਗਏ, ਉਨਾਂ ਪਾਪਾਂ ਨੂੰ ਅੱਗੈ ਪਰਜ਼ਿਆ, ਨਰਕ ਠੇਲਿਆ । ਧਨ, ਅਰ ਧਨ ਦਾ ਬਿਲਾਸ, ਅਰ ਕੁਟੰਬ ਦੇ ਲੋਕ, ਇਸ ਦੇ ਕਿਸ ਕੰਮ ਆਏ? ਅਰੁ ਪਾਪਾਂ ਦੇ ਬਿਲਾਸ ਇਸ ਦੇ ਕਿਸ ਕੰਮ ਆਏ? ਬਿਨਾ ਸ੍ਰੀ ਪਰਮੇਸੁਰ ਜੀ ਦੇ ਨਾਉਂ, ਇਸ ਦਾ ਬੇਲੀ ਕੋਈ ਨਹੀਂ । ਬਿਨਾ ਸਬਦ, ਇਸ ਦੀ ਮੈਲ ਕੱਟੀਦੀ ਨਹੀਂ । ਜਾਂ ਇਹ ਸਬਦ ਕਮਾਵੈ, ਤਾਂ ਇਸ ਦੀ ਮੈਲ ਜਾਏ; ਤਾਂ ਇਸ ਦੀ ਮੁਕਤ ਹੋਵੈ ।

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ਤਾਂ ਉਨਾਂ ਗਬਿੰਦ ਲੋਕਾਂ ਫੇਰ ਕਹਿਆ, ਹੇ ਗੁਰੂ ਜੀ, ਕਿੱਏ ਫੈਸਨੇ ਕਹਾਉਂਦੇ ਹੈਨ, ਇੱਕ ਜੈਨ ਮਾਰਗੀ ਹੈਨ, ਇੱਕ ਤਪੱਸੀ ਹੈਨ, ਇੱਕ ਬ੍ਰਹਮਚਾਰੀ ਹੈਨਿ, ਇੱਕ ਭਗਤ ਹੈਨਿ, ਇੱਕ ਜੋਗੀ ਸੰਨਆਸੀ ਹੈਨਿ, ਇੱਕ ਪੰਡਿਤ ਗੁਲੀ ਹੈਨਿ; ਇਨਾਂ ਵਿੱਚੋਂ ਉੱਤਮ ਕੋਲ ਹੈਨਿ? ਤਾਂ ਗੁਰੂ ਬਾਬੇ ਜੀ ਕਹਿਆ। ਧੋਤੀ ਉੱਜਲ, ਤਿਲਕ, ਗਲ ਮਾਲਾ । ਅੰਤਰ ਕਰੋਧ, ਪੜੈ ਨਟਸਾਲਾ । ਨਾਮ ਬਿਸਾਰ, ਮਾਇਆ ਮਨ ਪਸਿਆ । ਬਿਨ ਗੁਰੂ ਭਗਤ ਨਾਹੀਂ ਸੁਖ

ਬੀਆ । ੪ ॥ ਅਰਥ । ਮੁਲੇ, ਭਾਈ ਗੁਬਿੰਦ ਲੇਕੈ, ਇਹ ਸਭ ਨਟ ਬਿੰ-ਦਿਆ ਹੈ, ਜਿੰਉ ਨਟੂਆ, ਸਭ ਸਾਂਗ ਕਰਦਾ ਹੈ, ਜੈਸਾ ਸਾਂਗ ਕਰਦਾ ਹੈ, ਤੈਸਾ ਜਾਲੀਦਾ ਹੈ । ਤਿੰਉ ਇਹ ਭੀ ਖੇਤੀ ਪਹਿਨਲੀ, ਮਾਲਾ, ਤਿਲਕ, ਇਹ ਵੈਸਨੇ ਦਾ ਸਾਂਗ ਹੈ ਨਟ ਦੀ ਨਿਆਈਂ । ਜਦ ਤਾਈਂ ਇਸ ਦੇ ਅੰਦਰ ਕਰੋਧ, ਲੋਭ, ਹੰਕਾਰ, ਮਮਤਾ, ਮਾਇਆ ਵਿੱਚ ਅੱਠੇਪਹਿਰ ਮਨ ਰਹਿੰਦਾ ਹੈ, ਕਿਆ ਹੋਇਆ, ਜੇ ਵੈਸਨੇ ਦਾ ਸਾਂਗ ਕੀਤਾ? ਬਿਨਾ ਸ੍ਰੀ ਪਰਮੇਸੁਰ ਜੀ ਦੀ ਸੱਚੀ ਭਗਤ ਕਰੇ, ਉਹ ਭਗਤ ਨਹੀਂ ਹੁੰਦਾ । ਤਾਂ ਉਨਾਂ ਗੁਬਿੰਦ ਲੇਕਾਂ ਕਹਿਆ, ਹੇ ਸ੍ਰੀ ਗੁਰੂ ਜੀ, ਹੁਲ ਦੇ ਕਲੀ ਕਾਲ ਦੇ ਪਹਿਰੇ ਵਿੱਚ, ਜੋ ਲੋਕ ਗੁਰੂ ਕਰਦੇ ਹੈਨਿ, ਨਾਮ ਸਿਖ ਕਰ, ਅਰ ਗੁਰੂ ਕਰ ਕਰ, ਗੁਰੂਮਤ ਪਰ ਚਲ ਨਹੀਂ ਸਕਦੇ, ਗੁਰੂ ਦੀ ਮਤ ਤੇ, ਉਹ ਮੂੰਹ ਫੇਰ ਜਾਂਦੇ ਹੈਨਿ, ਉਨਾਂ ਦੀ ਕੀ ਗਤ ਹੋਵੇਗੀ? ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਕਹਿਆ ; ਮੁਲੇ ਭਾਈ, ਗਾਮ ਜਨੇ ॥ ਸੂਕਰ, ਸੁਆਨ, ਗਰਧਬ, ਮੰਝਾਰਾ । ਪਸੂ, ਮਲੇਛ, ਨੀਚ, ਚੰਡਾਲਾ । ਗੁਰ ਤੇ ਮੂੰਹ ਫੇਰੇ, ਤਿਨਾਂ ਇਹ ਜੂਨ ਭਵਾਈਐ । ਬੰਧਨ ਬਾਂਧਿਆ ਆਈਐ ਜਾਈਐ । ੫ ॥ ਅਰਥ । ਮੁਲੇ, ਭਾਈ, ਗਾਮ ਜਨੇ ; ਜੇ ਗੁਰੂ ਤੇ ਮੂੰਹ ਫੇਰਨਗੇ, ਸੇ ਸੂਰ ਦੇ ਜਨਮ, ਚੰਡਾਲ ਦੇ ਜਨਮ, ਕਾਂਉ ਦੇ ਜਨਮ, ਅਰ ਪਸੂਆਂ ਦੀ ਜੂਨ ਵਿਖੇ ਓਹ ਫੇਰੀਅਨਗੇ । ਤਾਂ ਫੇਰ ਗੁਬਿੰਦ ਲੇਕਾਂ ਕਹਿਆ, ਹੇ ਸ੍ਰੀ ਗੁਰੂ ਜੀ, ਗੁਰੂ ਤੇ, ਜੇ ਮੂੰਹ ਫੇਰਨਗੇ, ਉਨਾਂ ਦਾ ਤਾਂ ਇਹ ਹਾਲ ਹੋਵੇਗਾ, ਅਰ ਜੇ ਗੁਰੂ ਨਾਲ ਸਨਮੁਖ ਰਹਿਲਗੇ, ਤਿਨਾਂ ਨੂੰ ਕੇਹ ਫਲ ਲਗੇਗਾ? ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਕਹਿਆ ॥ ਗੁਰੂ ਸੇਵਾ ਤੇ ਲਹੈ ਪਦਾਰਥ । ਹਿਰਦੈ ਨਾਮ ਸਦਾ ਕਿਰਤਾਰਥ । ਸੱਚੀ ਦਰਗਹ ਪੂਛ ਨ ਹੋਇ । ਮੰਨੇ ਹੁਕਮ ਸੀਝੈ ਦਰ ਸੋਇ । ੬ ॥ ਤਿਸ ਦਾ ਪਰਮਾਰਥ । ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਕਹਿਆ ਹੈ ; ਮੁਲੇ, ਭਾਈ, ਗਾਮ ਜਨੇ ; ਜੇ ਸ੍ਰੀ ਪਰਮੇਸੁਰ ਜੀ ਦੀ ਸੇਵਾ ਕਰੇਗਾ, ਤਿਸ ਦਾ

ਇਹ ਜਨਮ ਪਦਾਰਥ ਮੇਰੇਗਾ, ਨਾਮ ਰਤਨ ਜੇ ਹੈ, ਸੇ ਪਦਾਰਥ ਹੈ, ਸੇ ਇਸ ਪ੍ਰਾਲੀ ਨੂੰ ਹੱਥ ਆਵੇਗਾ। ਅਰ ਸ੍ਰੀ ਪਰਮੇਸੁਰ ਜੀ ਦੀ ਸੇਵਾ ਕਰ ਕਰ, ਇਸ ਦੇ ਹਿਰਦੇ ਤੇ ਵਦੀ ਨਾਉਂ ਵਿੱਸਰੇ ਨਾਹੀਂ। ਤਾਂ ਇਸ ਪਰ ਸ੍ਰੀ ਪਰਮੇਸੁਰ ਜੀ ਦੀ ਕ੍ਰਿਪਾ ਹੋਵੇ, ਸੱਚੇ ਖੰਡ ਵਿੱਚ, ਉਸ ਨੂੰ ਪੁੱਛ ਨ ਹੋਇਗੀ, ਕਿ ਤੂੰ ਕੋਲ ਹੈਂ? ਕਿੱਥੇ ਜਾਂਦਾ ਹੈਂ? ਉਹ ਸਿੱਖ ਆਦਰ ਭਾਉ ਨਾਲ, ਸੱਚੀ ਦਰਗਾਹ ਵਿੱਚ ਵੜੀਅਨਗੇ। ਇਸ ਪ੍ਰਾਲੀ ਨੂੰ, ਅੱਗੇ ਸੱਚੇ ਦੀਵਾਲ ਵਿੱਚ, ਵਡਿਆਈ ਮਿਲੇਗੀ। ਸੁਲੇ, ਭਾਈ, ਰਾਮ ਜਨੇ, ਦਰਗਾਹ ਵਿੱਚ ਸੋਈ ਸਿੱਝਲਗੇ, ਜਿਨਾਂ ਸ੍ਰੀ ਪਰਮੇਸੁਰ ਜੀ ਦੀ ਆਗਿਆ ਮੰਨੀ ਹੈ। ਫੇਰ ਗੁਰਿੰਦ ਲੋਕਾਂ ਕਹਿਆ; ਹੇ ਸ੍ਰੀ ਗੁਰੂ ਜੀ, ਇਹ ਸ੍ਰੀ ਪਰਮੇਸੁਰ ਜੀ ਨੂੰ ਜਾਲੇ, ਸੇ ਕਿੰਉਕਰ ਜਾਲੇ? ਗੁਰੂ ਬਾਬੇ ਜੀ ਕਹਿਆ। ਸਤਗੁਰ ਮਿਲੈ, ਤਾਂ ਤਿਸ ਨੂੰ ਜਾਲੇ। ਰਹੈ ਰਜਾਈਂ ਹੁਕਮ ਪਛਾਲੈ। ਹੁਕਮ ਪਛਾਲਿ, ਸੱਚੇ ਦਰ ਢਾਸ। ਕਾਲ ਬਿਕਾਲ ਸਬਦ ਭਯ ਨਾਸ। ੧॥ ਤਿਸ ਦਾ ਪਰਭਾਰਥ। ਸਾਹਿਬ ਕਹਿਆ ਹੈ; ਸੁਲੇ, ਭਾਈ, ਰਾਮ ਜਨੇ। ਇਹ ਸ੍ਰੀ ਪਰਮੇਸੁਰ ਜੀ ਨੂੰ, ਤਾਂ ਜਾਲੇ, ਕਿ ਜਦ ਸਤਗੁਰ ਨੂੰ ਮਿਲੇ, ਦੁਖ ਸੁਖ ਸਤਕਰ ਪਛਾਲੇ, ਤਾਂ ਇਸ ਨੂੰ ਸੱਚੇ ਦਾ ਮਹਲ ਪ੍ਰਾਪਤਿ ਹੋਵੇਗਾ, ਸੱਚੇ ਖੰਡ ਵਿੱਚ ਜਾਇ ਵਸੇਗਾ। ਗੁਰੂ ਦੇ ਸਬਦ ਕਰ ਕਰ, ਇਸ ਦਾ ਜਨਮ ਮਰਨ ਕੱਟੀਏਗਾ। ਤਾਂ ਫੇਰ ਉਨਾਂ ਗੁਰਿੰਦ ਲੋਕਾਂ ਕਹਿਆ; ਹੇ ਸ੍ਰੀ ਗੁਰੂ ਜੀ, ਇਹ ਗ੍ਰਿਹਸਤੀ ਗ੍ਰਿਹਸਤ ਵਿਖੇ ਸੇਵਾ ਕਰੇ, ਸੇ ਕਿੰਉਕਰ ਕਰੇ ਜੀ? ਤਾਂ ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਕਹਿਆ; ਸੁਲੇ, ਭਾਈ, ਰਾਮ ਜਨੇਂ। ਰਹੈ ਅਤੀਤ, ਜਾਲੇ ਸਭ ਤਿਸਕਾ। ਤਨ ਮਨ ਅਰਪੈ ਹੈ, ਇਹ ਜਿਸਕਾ। ਨਾ ਉਹ ਆਵੈ, ਨਾ ਉਹ ਜਾਇ। ਨਾਨਕ, ਸੱਚੇ ਸੱਚ ਸਮਾਇ। ੮॥ ਅਰਥ। ਸਾਹਿਬ ਕਹਿਆ ਹੈ; ਸਲੇ, ਭਾਈ, ਰਾਮ ਜਨੇਂ। ਇਹ ਗ੍ਰਿਹਸਤ ਵਿੱਚ ਇੰਉ ਰਹੈ ਜਿੰਉ ਕਿਤੇ ਨਗਰ ਇੱਕ ਅਤੀਤ ਆਲ-

सो आइ बैठदा है, अर पहिले दिन इंउ जांलदा है, जे इस नगरी विच मेरा कछ नाहीं। मेरा इक स्री परमेसुर है; इह घर, ते लेक, पराऐ हैनि, इह नगरी भी पराई है, मैं निरास हां, मेरा इक स्री परमेसुर जी है, मैं स्री परमेसुर जी दी आस पर हां। जे केही, स्री परमेसुर जी दे निमित, दुकड़ा दएगा, तां खा-वांगा; नहीं तां इंउ ही[1] विहाइ जाइगी। जिंउ उह परदेसी अतीत पहिले दिन जालदा है। पर अलजाल इस नगरी विच किछ नाहीं। सभ कुछ स्री परमेसुर जी दा है। जे इंउकर इह भी जाले, तां इह भी गिरसत विखे भगत हुंदा है। जां इंउकर जाले, जे मेरा कुछ नहीं, सभ कुछ परमेसुर जी दा है, अर आपला मन, तन, धन, सभ कुछ परमेसुर जी दे अरथ कर अरप देवे, तां उह ना आवे ना जाइ; जनम मरन ते रहित होवे। तां गुबिंद लेक उठ चरनी लगे, रहिल लगे, तुमों धंन हो जी। मा नूं आपली चरनी लाइ लवे जी, मा नूं दीखिआ देवे जी। तां बचन होइआ, तुमों स्री परमेसुर जी दा नाम अगाधिआ करो, स्री परमेसुर जी तुमाडा भला करेगा। फेर स्री गुरू जी इक सलेक कहिआ ॥ सति पुरुख सतगुरू से सच खंड में धाम। नानक दासः सति गुर भिले, तब जुन होइ खलास। तां उह बाबे जी दे सिंख होए ॥

[1] Understand ਉਮਰ (the U. A. عمر), "life."

॥ ੨ ॥ ਸਾਖੀ ਕੋਡੇ ਰਾਕਸ ਦੀ ॥

ACCOUNT OF AN INTERVIEW BETWEEN GURŪ NĀNAK AND A RĀKSHASA, SAID TO HAVE TAKEN PLACE IN AN ISLAND CALLED ASHĀPNĀHI.

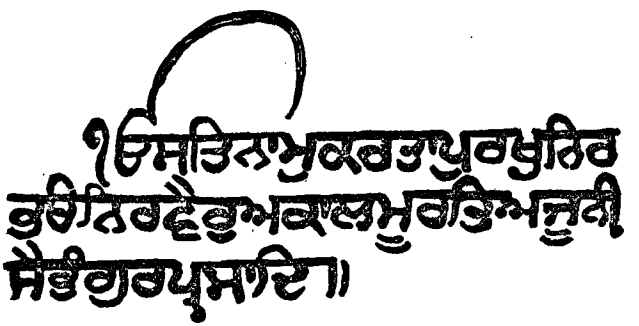
ਮਰਦਾਨਾ ਵਿੱਟਰ ਬੈਠਾ । ਗੁਰੂ ਨਾਨਕ ਜੀ ਦੀ ਤਾਰ ਉੱਤੇ ਬਹੁਤ ਰੀਝ ਆਹੀ । ਮਰਦਾਨੇ ਆਖਿਆ, ਮੈਂ ਤਾਂ ਅੱਗੇ ਨਹੀਂ ਜਾਂਦਾ, ਮੈਂ ਨੂੰ ਵਿਦਾ ਕਰੇ । ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਆਖਿਆ, ਮਰਦਾਨਿਆਂ, ਅੱਗੇ ਗਹ ਵਿੱਚ ਬਲਾਈ ਹੈਨਿ; ਤੂੰ ਅਸਾਂ ਨਾਲ ਚੱਲ । ਮਰਦਾਨਾ ਰਹੇ ਨਾਹੀਂ । ਤਾਂ ਗੁਰੂ ਜੀ ਮੈਂ ਨੂੰ ਆਖਿਆ, ਭਾਈ ਬਾਲਾ, ਤੂੰ ਆਖ, ਅਸਾਡੇ ਆਖੇ ਲਗਦਾ ਨਾਹੀਂ । ਤਾਂ ਮੈਂ ਮਰਦਾਨੇ ਨੂੰ ਆਖਿਆ, ਮਰਦਾਨਿਆਂ, ਗੁਰੂ ਨਾਨਕ ਨਿਰੰਕਾਰੀ ਹਈ, ਤੂੰ ਸਮਝ । ਮਰਦਾਨੇ ਨੂੰ ਜੇ ਕਾਈ ਭੂਤਨਾ ਲੱਗਾ, ਮੰਨੇ ਕਾਈ ਨਹੀਂ; ਆਖ ਰਹੇ ਬਹੁਤੇਰਾ । ਮਰਦਾਨੇ ਗੁਰੂ ਨਾਨਕ ਪਾਸੋਂ ਵਿਦਾ ਲੀਤੀ । ਮਰਦਾਨਾ ਗਇਆ । ਪਿੱਛੇ ਗੁਰੂ ਜੀ ਮੈਂ ਨੂੰ ਪੁੱਛਿਆ, ਭਾਈ ਬਾਲਾ, ਕਿਆ ਕਰੀਐ ? ਤਾਂ ਮੈਂ ਗੁਰੂ ਨਾਨਕ ਜੀ ਨੂੰ ਆਖਿਆ, ਜੀ, ਜੇ ਤੁਸਾਡੀ ਰਜਾਇ ਆਵੇ, ਸੇ ਕਰੀਏ । ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਜੰਗਲ ਬਾਰ ਵਿੱਚ ਬਹਿ ਰਹਿਆ, ਅੱਗੇ ਚਲੇ ਨਾਹੀਂ । ਜਾਂ ਦੁੰਇ ਪਹਿਰ ਗੁਜਰੇ, ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਜੀ ਬੋਲੇ, ਭਾਈ ਬਾਲੇ, ਮਰਦਾਨੇ ਨੂੰ ਗਰਸ ਪਕੜਿਆ ਹੈ, ਅਤੇ ਕੜਾਹੇ ਵਿੱਚ ਤਲਦਾ ਹੈ । ਤਾਂ ਮੈਂ ਗੁਰੂ ਜੀ ਨੂੰ ਆਖਿਆ, ਜੀ ਤਲਲ ਟੋਹੇ; ਖਾਵਲ ਟੋਹੇ । ਜੇ ਆਖੇ ਤੁਸਾਡੇ ਲੱਗੇ ਨਾਹੀਂ, ਤਾਂ ਤੁਸੀਂ ਕੀ ਕਰੇ ? ਤੁਸਾਡਾ ਬਚਨ ਕੋਈ ਪਾਸੇ ਜਾਂਦਾ ਸੀ ? ਤੁਸਾਂ ਜੇ ਅਵਾਜ ਕੀਤੀ ਸੀ, ਜੇ ਬਲਾਈ ਹੈਨਿ, ਸੇ ਤਾ ਬਲਾਇ ਮਿਲੀ ਚਾਹੀਏ । ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਜੀ ਉਠ ਖੜੇ ਹੋਏ; ਅਖਲ ਲੱਗੇ, ਭਾਈ ਬਾਲਾ, ਨਾਲ ਲੀਤੇ ਦੀ ਸਰਮ ਹੁੰਦੀ

ਹੈ; ਅਤੇ ਅਸਾਡੇ ਕੰਮ ਦਾ ਹੈ। ਫੇਰ ਗੁਰੂ ਜੀ ਨੂੰ ਮੈਂ ਪੁੱਛਿਆ, ਜੀ ਕੇਡੀਕੁ ਦੂਰ ਹੈ? ਗੁਰੂ ਨਾਨਕ ਜੀ ਕਹਿਆ, ਭਾਈ ਬਾਲਾ, ਨਹਾਂ ਕੋਹਾਂ ਉੱਤੇ ਹੈ। ਤਾਂ ਮੈਂ ਆਖਿਆ, ਜੀ, ਅਸਾਂ ਜਾਂਦਿਆਂ ਨੂੰ ਤਾਂ ਖਾਇ ਲੈਸੀ? ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਮੇਰਾ ਹੱਥ ਪਕੜਿਆ,—ਇੱਕ ਪਲਕ ਤਾਂ ਬਹੁਤ ਹੁੰਦੀ ਹੈ,—ਜਾਪੈ ਨਾਹੀਂ ਕਿੱਥੇ ਸੇ, ਜਾਂ ਉੱਥੇ ਸੇ। ਗੁਰੂ ਨਾਨਕ ਜੀ ਹੱਸਿਆ, ਹੱਸ ਕਰ ਆਖਿਆ, ਕਿਉ ਮਰਦਾਨਾ? ਮਰਦਾਨਾ ਸਰਮਿੰਦਾ ਹੋਇਆ। ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਜੀ ਕਹਿਆ, ਭਾਈ ਬਾਲਾ, ਇਹ ਜੋ ਕੜਾਹਾ ਤਪਦਾ ਹਈ, ਸੋ ਮਰਦਾਨੇ ਦੇ ਤਲਲ ਦੇ ਫਾਸਤੇ ਤਪਦਾ ਹੈ, ਪਰ ਅਸੀਂ ਛਪ ਰਹੀਏ। ਤਾਂ ਮੈਂ ਗੁਰੂ ਨਾਨਕ ਜੀ ਨੂੰ ਆਖਿਆ, ਜੀ ਜਿਹੇ ਆਏ, ਤਿਹੇ ਨਾ ਆਏ! ਜੇ ਰਾਖਸ ਤਲਣੇ ਖਾ ਜਾਇਗਾ, ਤਾਂ ਸਾਡੇ ਹੱਥ ਕੀ ਆਵਸੀ? ਕੁਛ ਕਰਨਾ ਹੈ, ਤਾਂ ਕਰੀਏ। ਤਾਂ ਫੇਰ ਗੁਰੂ ਜੀ ਆਖਿਆ, ਦੇਖ, ਭਾਈ ਬਾਲੇ, ਕਰਤਾਰ ਦੇ ਰੰਗ ਤਮਾਸੇ; ਕਰਤਾਰ ਕਿਆ ਕਰਦਾ ਹੈ। ਜਿਉ ਮਰਦਾਨਾ ਖੜਾ ਆਹਾ, ਤਿਉ ਰਾਖਸ ਨੈ ਉਸ ਨੂੰ ਪਕੜਕੇ ਕੜਾਹੇ ਵਿੱਚ ਘੱਤਿਆ, ਗੁੱਸੇ ਨਾਲ; ਕੜਾਹਾ ਅਜੇਹਾ ਠੰਢਾ ਹੋਇ ਗਇਆ, ਕਿ ਜੇਹਾ ਪੋਹ ਮਾਂਹ ਦਾ ਕੱਕਰ ਹੁੰਦਾ ਹੈ। ਰਾਖਸ ਹੈਰਾਨ ਹੋ ਗਇਆ, ਹੋਠੋਂ ਅੱਗ ਬੁਝ ਗਈ। ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਜੀ ਸਫਾਚਾਨ ਹੋਇ ਦਿਖਾਈ ਦਿੱਤੀ, ਤੇ ਰਾਖਸ ਬੋਲਿਆ, ਅਰੇ ਤੂੰ ਕੋਲ ਹੈਂ? ਸੱਚ ਆਖ, ਜੇ ਤੇਰੇ ਆਇ ਮੇਰਾ ਕੜਾਹਾ ਠੰਡਾ ਸੀਤਲ ਹੋਇ ਗਇਆ ਹੈ। ਸੱਚ ਆਖ, ਤੂੰ ਕੋਲ ਹੈਂ? ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਜੀ ਹੱਸ ਕਰ ਆਖਿਆ, ਕੋਡਾ ਰਾਖਸ, ਖਾ, ਇਸ ਤਾਈਂ ਕਿਉ ਨਾਹੀਂ ਖਾਂਦਾ? ਕਿਉ ਰੱਖਿਆ ਹਈ? ਤਾਂ ਰਾਖਸ ਬੋਲਿਆ, ਤੂੰ ਮੇਰਾ ਨਾਉਂ ਕਿੰਕੁਰ ਜਾਲਦਾ ਹੈਂ; ਕਿਧਰੋਂ ਪੈਦਾ ਹੋਇਆ ਹੈਂ? ਸੱਚ ਆਖ। ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਜੀ ਰਾਗ ਮਾਰੂ ਵਿੱਚ ਸਬਦ ਬੋਲਿਆ ॥ ਫੂਟਿਓ ਆਡਾ ਭਰਮ ਕਾ, ਮਨ ਹਿ

ਭਇਆ ਪਰਗਾਸ। ਕਟੀ ਬੇੜੀ ਪਗਹੁੰ ਤੇ, ਗੁਰੂ ਕੀਨੀ ਬੰਦ ਖਲਾਸ। ੧। ਬਾਬਾ ਮੇਰਾ ਆਫਲ ਜਾਲ ਰਹਿਓ। ਤਪਤ ਕੜਾਹਾ ਬੁਝ ਗਇਆ, ਗੁਰੂ ਸੀਤਲ ਨਾਮ ਦੀਓ। ਰਹਾਉ। ਜਬਤੇ ਸਾਧੂ ਸੰਗ ਭਇਆ, ਤਬ ਛੋਡ ਗਏ ਨਿਰੇਹਾਰ। ਜਿਸ ਕੀ ਅਟਕ ਤਿਸੇ ਤੇ ਛੂਟੀ, ਕਹਾ ਕਰੇ ਕੂਟਵਾਰ। ੨। ਚੂਕਾ ਭਾਰਾ ਕਰਮ ਕਾ, ਹੋਏ ਨਿਹਕਰਮਾ। ਸਾਗਰ ਤੇ ਕੰਧੀ ਚੜ੍ਹੇ, ਗੁਰੂ ਕੀਨੇ ਧਰਮਾ। ੩। ਸੱਚ ਥਾਨ, ਸੱਚ ਬੈਸਕਾ, ਸੱਚ ਸੁਆਉ ਬਲਾਇਆ। ਸੱਚ ਪੂੰਜੀ, ਸੱਚ ਵਖਰੇ, ਨਾਨਕ, ਘਰ ਪਾਇਆ। ੪। ਤਾਂ ਕੇਡਾ ਗਾਖਮ ਗੁਰੂ ਨਾਨਕ ਦੇ ਚਰਨਾਂ ਉੱਤੇ ਢਹਿ ਪਇਆ, ਉੱਠੇ ਹੀ ਨਾਹੀਂ। ਆਖਿਆ, ਜੀ, ਮੈਂ ਵੱਡੇ ਵੱਡੇ ਪਾਪ ਕੀਤੇ ਹੈਨਿ, ਮੈਂ ਨੂੰ ਬਖਸੀਏ ਜੀ। ਜਿੰਉ ਤਿੰਉ ਬਖਸੀਏ ਜੀ। ਤਾਂ ਗੁਰੂ ਨਾਨਕਜੀ ਕਹਿਆ, ਕੇਡਾ ਗਾਖਮ, ਤੇਰਾ ਗੁਰੂ ਭਰਦਾਨਾ ਮਿਰਾਸੀ ਹੈ, ਇਸ ਤਾਈਂ ਮੰਨੇਂਗਾ, ਤਾਂ ਤੇਰੀ ਗਤ ਹੋਵੇਗੀ। ਕੇਡੇ ਗਾਖਮ ਆਖਿਆ ਜੀ, ਇਹ ਭੀ ਮੇਰੇ ਸਿਰਤੇ ਹੈ, ਅਤੇ ਕੋਈ ਹੋਰ ਭੀ ਮੇਰੇ ਸਿਰਤੇ। ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਹੱਸਿਆ; ਆਖਿਓਸ, ਕਿੰਉ, ਭਾਈ ਬਾਲਾ? ਤਾਂ ਮੈਂ ਗੁਰੂ ਜੀ ਅੱਗੇ ਹੱਥ ਜੋੜੇ। ਮਿਹਰਵਾਨ, ਤੇਰੀ ਤੂੰਹੈਂ ਜਾਲੇਂ। ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਕੇਡੇ ਨੂੰ ਆਖਿਆ, ਆਖ, ਭਾਈ ਕੇਡਾ, ਕੀ ਆਖਦਾ ਹੈਂ? ਤਾਂ ਕੇਡੇ ਨੈ ਆਖਿਆ, ਗੁਰੂ ਜੀ, ਮੈਂ ਨੂੰ ਕੁਝ ਹੁਕਮ ਕਰੇ, ਤਾਂ ਮੈਂ ਪਰਸਾਦ ਲੈ ਆਵਾਂ। ਤੁਸੀਂ ਅਚਵੇ, ਤਾਂ ਮੇਰੀ ਪੂਰੀ ਪਵੇ। ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਆਖਿਆ, ਕੇਡਾ ਕੁਝ ਭਰਦਾਨੇ ਦੇ ਖਾਫਲ ਫਾਸਤੇ ਲੈ ਆਉ। ਭਰਦਾਨਾ ਬਹੁਤ ਦਿਨਾਂ ਦਾ ਭੁੱਖਾ ਹੈ। ਕੇਡਾ ਗਾਖਮ ਜੰਗਲ ਨੂੰ ਉਠ ਵੱਗਿਆ; ਜਾਇ ਕਰ ਐਸੇ ਮੇਵੇ ਲੈ ਆਇਆ, ਜੇ ਰੁਪੈ ਖੁਸੀ ਹੋਏ; ਆਇ ਕਰ, ਗੁਰੂ ਜੀ ਦੇ ਅੱਗੇ ਰੱਖਿਓਸ; ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਜੀ ਆਖਿਆ, ਆਉ, ਭਾਈ ਭਰਦਾਨਾ, ਖਾਹਿ। ਭਰਦਾਨੇ ਆਖਿਆ, ਜੀ, ਮੈਂ ਸਭ ਕੁਛ ਖਾਦਾ ਹੈ, ਤੁਸੀਂ

ਮੇਰੇ ਉੱਤੇ ਖ਼ੁਸੀ ਹੋਵੇ । ਮੈਂ ਤੁਸਾਡਾ ਆਖਿਆ ਨਹੀਂ ਮੰਨਿਆ । ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਜੀ ਆਖਿਆ, ਮਰਦਾਨਿਆਂ, ਅਸੀਂ ਤੇਰੇ ਉੱਤੇ ਬਹੁਤ ਰਾਜੀ ਆਹੇ । ਤੂੰ ਆਸਾਡੇ ਉੱਪਰ ਖ਼ੁਸੀ ਰਹੁ । ਮੇਢਾ ਖਾਹਿ । ਤਾਂ ਮਰਦਾਨੇ ਆਖਿਆ, ਜੀ, ਜੇਹਾ ਬਾਂਟਾ ਮੈਂ ਨੂੰ ਆਂਵਦਾ ਹੈ, ਤੇਹਾ ਮੈਂ ਨੂੰ ਭੀ ਦੇਹੁ । ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਆਖਿਆ, ਭਾਈ ਬਾਲਾ, ਤੁਏ ਬਾਂਟੇ ਕਰੁ । ਮੈਂ ਤਿੰਨੇ ਹਿੱਸੇ ਕੀਤੇ; ਇੱਕ ਮਰਦਾਨੇ ਨੂੰ ਦਿੱਤਾ, ਅਤੇ ਹਿੱਕ ਆਪ ਲੀਤਾ ਹਿੱਕ ਗੁਰੂ ਜੀ ਮੈਂ ਨੂੰ ਦਿੱਤਾ। ਅਸਾਂ ਨੂੰ ਬਚਨ ਹੋਇਆ, ਭਾਈ ਬਾਲਾ ਅਤੇ ਮਰਦਾਨਾ, ਪਰਸਾਦ ਖਾਵੇ । ਤਾਂ ਅਸੀਂ ਲੱਗੇ ਖਾਵਣ । ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਜੀ ਆਪਣੇ ਅੱਗੇ ਦਾ ਪਰਸਾਦ ਕੋਡੇ ਰਾਕਸ ਨੂੰ ਦਿੱਤਾ । ਕੋਡੇ ਅੱਗੋਂ ਨਾਂਹਿ ਨਭਿੱਤ ਨਾ ਕੀਤੀ, ਲੈਂਦੇ ਹੀ ਮੂੰਹ ਵਿੱਚ ਪਾਇ ਲੀਤਾ । ਪਰਸਾਦ ਮੂੰਹ ਪਾਂਵਦਿਆਂ ਨਾਲ ਹੀ, ਕੋਡੇ ਦੇ ਕਪਾਟ ਖੁੱਲ ਗਏ । ਕੋਡਾ ਹੋਰ ਸਰੂਪ ਹੋਇ ਗਇਆ । ਤਾਂ ਮੈਂ ਤੇ ਮਰਦਾਨਾ ਦੇਖੀਏ, ਤਾਂ ਕੀ ਦੇਖੀਏ ਜੋ ਅਜਗੈਬੀ ਛਤੇ ਲੈ ਗਿਆ । ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਕਹਿਆ, ਭਾਈ ਬਾਲਾ, ਦੇਖ ਕਰਤਾਰ ਦੇ ਰੰਗ ਤਮਾਸੇ । ਤਾਂ ਮੈਂ ਫੇਰ ਗੁਰੂ ਜੀ ਥੋਂ ਪੁੱਛਿਆ, ਜੋ ਅਸਾਂ ਨੂੰ ਵੱਡੀ ਹੈਰਾਨਗੀ ਹੈ । ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਜੀ ਆਖਿਆ, ਭਾਈ ਬਾਲਾ, ਅਸਾਂ ਨੂੰ, ਜੋ ਕਰਤਾਰ ਇਸ ਧਰਤੀ ਆਂਦਾ ਹੈ, ਸੋ ਇਨਾਂ ਹੀ ਦੇ ਫਾਸਤੇ ਆਂਦਾ ਹੈ। ਕਰਤਾਰ ਦੇ ਰੰਗ ਤਮਾਸੇ ਦੇਖਣਾ ਜਾਹ । ਤਾਂ ਮੈਂ ਆਖਿਆ, ਗੁਰੂ ਜੀ, ਭਲਾ, ਜੋ ਕਰਤਾਰ ਦਿਖਾਵੇ, ਸੋ ਦੇਖਣਾ ਹਾਂ । ਗੁਰੂ ਨਾਨਕ ਜੀ ਸੱਤ ਦਿਨ ਕੋਡੇ ਰਾਕਸ ਪਾਸ ਰਹੇ । ਸੱਤਵੇਂ ਦਿਨ ਚਲਦੇ ਹੋਏ, ਕੋਡੇ ਨੂੰ ਮੰਜੀ ਤੇ ਬਹਾਇਕੇ ਵਿਦਾ ਹੋਏ ॥

IV.—The Introductory Verse of the Japjī.



This extract will show (1) the style in which Panjābī is even now written and lithographed in the Panjāb, and (2) the language used in the Ādī Granth, the great religious book of the Sikhs. The "Japjī" is one of the poems contained in the Ādī Granth, and was written by Gurū Nānak himself. It will be noticed that the language he uses (a mixture of Braj Bhāshā and old Panjābī) is very different from that contained in the preceding extracts, which represent the prose Panjābī of the present day and of recent times. We transliterate the lines before explaining them, as the words are not separated from one another in the original. It should be noticed that, when a word (as sati, nāmu) ends in a short vowel, the Granthīs of the present day do not pronounce that vowel at all, in fact they say that the vowel is used in these instances *not as denoting any sound whatever, but only to show where one word ends and another begins.* Of course such a view needs no serious refutation.

Transliteration:—

Ikōkār. Sati nāmu, Kartā, Purakhu, Nirbhau, Nirwairu, Akālmūrti, Ajūnī, Saibham, Gūrprasādi.

The sign ੧ਓ is read Ikōkār, i.e. *ikk*, 'one' + *om* (the sacred

and mystic sound which the Hindūs use in worship and consider to be significant of the Trīmūrti, *i.e.* Brahmā, Vishṅu, and S'iva) + *kār* (a syllable used in Sanskrit and Hindī to denote "sound": *e.g.* akār, 'the sound of a';—ākār, 'the sound of ā'). Granthis say that *ikk* or *ik* is prefixed to show the *unity* of God. The long flourish is only an exaggerated tippī, though the Granthis explain it as denoting *the sky*, and being full of other recondite meanings.

Sati is for Satya (Sansk.), Mod. Panj. *Satt*, Hindī *Sach*, 'true,' 'real,' √as, 'to be,' 'exist.'

Nāmu, U. Per. H. nām, 'name' + nom. term. of old Panj.,-u. God is called 'the real name.' The meaning of each word will be clear if we translate the verse as follows:—

"The True Name, Creator, Mighty (or Primeval Male), Fearless, Devoid of Enmity, of Timeless Form, not liable to Transmigration, Self-Existent, Beneficent Guide."

It would be beyond the scope of the present work to explain the full meaning of each term, as our object is not to write a commentary on the Granth, but to show what Panjābī is and what it once was.

PART III.

VOCABULARY TO THE EXTRACTS.

In the following Vocabulary the Panjābī words are arranged according to the order of the English Alphabet for the sake of convenience. Besides the usual abbreviations, which need no explanation, the following have been used:

A. *or* Ar.	means	Arabic.	S. *or* Sansk.	means	Sanskṛit.
H.	,,	Hindī.	T.	,,	Turkish.
Mar.	,,	Marāṭhī.	U.	,,	Urdū.
P.	,,	Panjābī.	*corr. fr.*	,,	corrupted from.
Per.	,,	Persian.			

When any of the letters given above are attached to a word, they show in what languages the word is in use in the sense given, and *sometimes* also the order in which it has been received by them; *e.g.* to the word Yād the signs 'Per. U. P.' are attached, meaning that the word is Persian, that it became Urdū, and has now been received into the Panjābī. If only one letter (*e.g.* P.) is attached, it means that the word, in the form and with the meaning given, occurs only in the language indicated.

VOCABULARY.

A.

Abhimānā, *s.m.* (for abhimān, lengthened for sake of rhyme), pride, ambition.—S.

Achchal, *s.m.* name of a village near Baṭālā.

Achhchhā, -ī, *adj. m.f.* good (H. U. achchhā, -ī).

Achwaṅā, *v.tr.* (Lahindā dial. = chāhṇā, *q.v.*), to wish, like.—P.

Āḍā, *s.m.* protection, serene, shelter (cf. P. āḍ and H. aḍḍā).—P.

Ādar, *s.m.* politeness, respect; dignity, reverence, honour.—H.

Adālat, *s.f.* judgment, justice: adālat karnī, to judge, do justice (corr. fr. A.U. عدالت).—A.

Adharmī, *adj. m.f.* and *s.m.* impious, irreligious; one unjust (a *not* + dharm, *q.v.*).—H.

Adhdhā, -ī, *adj. m.f.* half (U. H. ādhā, -ī): adhdhī rāt, midnight.—P.

Ādmī, *s.m.* man, person.—A. Per. U.

Agan, Agg, } *s.f.* fire (S. agni, U. H. آگ).—P. Agan tap karnā, to perform austerities by fire, torture oneself by fire.

Agge, *adv.* and *postp.* (with de), before; formerly (U. آگے).—P.

Aggō, *adv.* and *postp.* (with de), from before; beforehand.—P.

Aghāi (also aghāī), *adj. m.f.* satiated, satisfied.—H.

Āgiā, *s.f.* (H. ājnā, āgyā), a command, order.—H. P.

Aglā, -ī, *adj. m.f.* (fr. آگے), former, prior, of ancient times: us te aglā pikambar, 'a prophet before him.'—H. U. P.

Āhā, -ī, *v. intr.* (Lahindā dial. = P. sā, sī), was: *pl.* āhe, were.

Āīai, *v. intr.* 3rd sing. aor. of Āwnā (Old H. and poet. for āwe).

Aib, *s.m.* (corr. fr. U. A. عیب), fault, blame; aib pakaṛnā, to find fault; aib lāuṇā, to blame.

Ain, *adj. and adv.* real; exact; exactly, quite (corr. fr. U. A. عین).

Aisā, -ī, *adj. m.f.* (= Panj. ajihā, ajehā, *q.v.*), such.—U. H.

Aiū, *adv.* thus, in this way (= U. یوں).—P.

Ajārdār, *s.m.* farmer of the revenue, contractor, monopolist (corr. fr. U. اِجاردار, اِجاردار).

Ajgaibī, *adj. m.f.* invisible; ajgaibī hoṅā, to become invisible, to disappear (corr. fr. Pers. az (از) + Ar. غَيب + ī); *adv.* from the invisible world, by divine interposition.

Ajihā, -ī, (*v.* ajehā) *adj.* and *adv.* such, like this; so, thus.—P.

Ajj, *adv.* to-day; ajj kalh, in these days (=U. آج).—P.

Ajmat, *s.f.* (corr. fr. A.U. عَظَمَت), greatness, honour; great deed, wonder, a marvel.

Ajudhiā, *s.m.* (S. Ayodhyā, U. P. اودھ), the country Oude.—P.

Akārath, *adj. m.f. and adv.* vain, useless; uselessly, without design (H. also akārat: fr. S. a + kṛita + artha).—H.

Akās, *s.m.* the sky, the visible heaven (S. ākāśa, ether); (—H. ākās, akās, akkās).—H, P.

Ākhīdā, -ī, *gerundive part. m.f. of* ākhṅā, to call (*q.v.*); to be called,—*appellandus*; called, named.

Ākhios, *Lah. dial.* for un (us nai) ākhiā or us nū ākhiā, he said *or* he said to him, p.p.p. of ākhṅā, to say, (*q.v.*)+us. (V. appendix on Lah. dial.)—P.

Akhkh, *s.f.* the eye (U. H. آنکھ).—P.

Akhkhar, *s.m.* a letter of the alphabet (another form is achhchhar), a written character (S. akshara).—P.

Ākhṅā, *v. tr.* to say, to speak, to tell; to call, name (=U. کہنا). Intens. ākh deṅā; us nū Angad karke ākhde han, they call him Angad.—P.

Akīn, *s.m.* belief, certainty, conviction (corr. fr. A. U. یقین); mai nū akīn hai, I am sure.—P.

Akkṅā, *v. intr.* to be vexed, put out, annoyed.—P.

Alākā, *s.m.* (corr. fr. U. A. عَلاقَہ and عِلاقَہ), an 'Ilāqa, a small district, portion of a Taḥṣīl (تحصیل).

Alekh, *adj. m.f. and s.m.* unwritten; that which cannot be or is not written; what is not one's fate.—H.

Ālsī, *adj. m.f.* lazy, inactive, feeble, weak.—P.

Āmī, *interj.* Amen (A. U. آمین).

Andar, *postp. with de and adv.* inside, within.—Per. U.

Andarō, *postp. with de and adv.* from within.—P.

Anek, *adj. m.f.* some, several, a good number (an + ek).—H.

Ang, *s.m.* limb, member; body.—H.

Angad, *s.m.* name of Gurū Angad, Gurū Nānak's successor in the Gurūship of the Sikhs, the second of their twelve gurūs.

Angarakhkhā, *s.m.* a long tunic, long coat (ang. *q.v.* + rakhkhṅā, to protect: U. انگرکھا).—H. P. U.

Anherā, -ī, *adj. m.f.* dark (U. H. andherā, -ī).—P.

Anherā, *s.m.* darkness, gloom (U. H. andherā).—P.

Anherī, *s.f.* a storm, gale, strong wind (U. آندھی).—P.

Anjāṅ, *adj. m.f.* unknown, strange, unrecognised; ignorant, stupid (H. ajān and anjān).—P.

Ann, *s.m.* food (S. annam).—H.

Āṅnā, Āṅṅā, } *v. tr.* to bring: pres. part. āndā, -ī (Mar. āṅṅē).—P.

Antar, *adv. and postp.* within, inside (S. antara).—H.

Āp, *pers. pron. m.f.* oneself: *honorific*, you (in this sense U.)—U. H. P.

Āpṅā, -ī, *pron.* one's own, *suus.* (U. H. apnā, Mar. āplā).—P.

Ar, *conj.* and (U. and H. aur, Pushtū aw).—P.

Arādhṅā, *v. tr.* to adore, worship, supplicate: arādhiā karnā, to continually worship.—H.

Ardās, *s.f.* (corr. of U. Per. عرض داشت), entreaty, supplication, petition; humble representation.—P.

Are, *interj. addressed to males*, O! hello, are tusī, you there! *used contemptuously.*—U. P. H.

Arj, *s.f.* (corr. fr. A. U. عرض), request, petition; representation: arj kītī (us nai), he represented that.—P.

Arpṅā (H. arpnā), *v. tr.* to present as an offering, to sacrifice, dedicate; intens. arp deṅā.

Arth, *s.m.* object, meaning, explanation; purpose, reason, cause (= بیان).—H. P.

Arthāt (S. abl. sing. of artha, purpose), that is to say, *i.e.*, *viz.* (= یعنی).—H. P.

Arthiā, -ī, *adj. m.f.* needy, in need of (dā, de, etc.)—[H. arthiyā, -ī.]—P.

Aru, *conj.* (Lah. and old form of ar, *q.v.*), and.

Ās, *s.f.* (S. āś), hope, confidence, reliance.—H. P.

Asā, *obl. pl.* 1*st pers. pron.*, us (v. Gram.)—P. (Another and shortened form is sā).—P.

Asā̃ (*obl. and instr. of* 1*st pers. pron. Lahindā dial.*), us, by us.

Āsā, *s.m.* a musical mode, name of a song: āsā dī wār, *v. sub.* wār.—P.

Asāḍā, -ī, *m.f. poss. pron.* 1*st pl.*, our, ours (another form is sāḍā, -ī).—P.

Asānī, *adj. m.f.* (asān corr. fr. A.U. احسان + term. -ī), grateful, thankful; benefited; beneficent.

Asī̃, *pron.* 1*st pl.* we; also *instr. pl.* by us.

Asīs, *s.f.* prayer, benediction, salutation (from a superior especially), asīs deṅī, to bless, salute (S. āśisa).—P.

Assā, *s.m.* (another form of āsā, *v. supra.*)

Aṭak, *s.f.* obstacle, bar, hindrance, prevention, prohibition.—H. P.

Ate, *conj.* and (S. atha, Lat. et, etc.). *This word now almost universally occurs in the form te, but ate is said to be extensively used still from the Rāvī to Peshāwar.*—P.

Atīt, *s.m. and adj. m.f.* past; wanderer, devotee; destitute.—H.

Aṭhṭhopahir (U. H. āṭhō pahr), *adv.* during all the eight watches, *i.e.* both day and night, continually, incessantly.—P.

Athwā, *conj.*, or (often in book language, rare in common speech in Panj.)—H. P.

Ātmā, *s.m.* (S. ātman), spirit (=U. A. روح).—H. P.

Āuṇā, *v. intr.* to come: intens. ā jāṇā: perf. part. act. often ānkar (H. U.), also āikar.—P.

Aur, *adj. m.f.* other; another; *conj.* and (*not Panj.*).—U. H.

Autārī, *s.m.* one in whom a deity is incarnated, an incarnation (autār leṇā, to descend, to be incarnated),—(S. avatāra).—P. H.

Awāj, *s.f.* (corr. fr. Per. U. آواز), a voice, sound, speech, words; awāj karnī, to speak, say.

Āwaṇā, *v. intr.* to come (Lahindā dial. = āuṇā).—P.

B.

Bābā, *s.m.* old man, title of respect (T. Bābā, father).

Bābar, *s.m.* (= babr, P. ببر, 'lion'), proper name of a famous Mughul, a descendant of Taimūr Shāh, who overthrew the Lodī dynasty and founded the Mughul Empire in India (*v. sub.* Bahirām Khā).

Bābat, *postp. with dī*, about, concerning.—U.

Bachan, *s.m.* (H. wachan), word, saying, speech.

Bachāuṇā, *v. tr.* (caus. of bachṇā), to deliver, save; P. (U. بچانا).

Bād, *postp. with de* (corr. fr. A. U. بعد), after.

Baḍā, -ī, *adj. m.f.* (Lahindā dial.), big, great, large; *of age*, old (*of comparative age only*); the usual P. form is waḍā, -ī, for U. بڑا.—P.

Badī, *s.f.* evil, wickedness.—Per.

Badlā, *s.m.* recompense, exchange, retaliation: kisī wastu de badle (wichch), in place of something.—H. U. P.

Baghiār (another form is Bagihār), *s.m.* a wolf (U. بھیڑیا).—P.

Bāhar, *postp. with de, and adv.* outside, without.—H. U.

Bahāuṇā, *v. tr.* (caus. of bahiṇā), to cause to float; cause to plough; cause to sit (in latter sense = biṭhāluṇā).—P.

Bahiṅā, *v. intr.* to flow, float (= U. بہنا); to sit, sit down (for baiṭhṅā :—in this sense P. only); bahi jāṅā, to sit down; bahi rahiṅā, to continue to sit, remain seated.—P.

Bahirām Khā, *s.m.* (corr. fr. Ibrahīm Khā, ابرہیم خاں), name of the last sovereign of the Lodī dynasty, king of the country around Delhi and Agra, overthrown and slain at the battle of Pānīpat in 1526 A.D. by Bābar.

Bahut, *adj. m.f.* (in *pl.* bahute, *m.* and bahutiā, *f.* are often used in P.), much, many; *adv.* much, very; bahutsārā (= U. بہتسا), *m.*, -ī, *f.* a good many, much (often pronounced *bohut*).—H. U. P.

Bahuterā, -ī, *adj. m.f.* much; *pl.* many (U. H.; proper P. is batherā, -ī, *q.v.*).

Bahuṭī (also Wahuṭī), *s.f.* a bride.—P.

Baiskā, *s.m.* (also Baisak), seat; grazing ground (fr. baisṅā = baiṭhṅā, cf. Mar. basṅē, to sit).

Baiṭhṅā, *v. intr.* to sit down; uh baiṭhiā hai, he has sat down, he sits; baiṭh jāṅā, *intens.* = baiṭhṅā.—H. U. P.

Bajār, *s.m.* a street, market place (*corr. fr.* U. Per. بازار,)—P.

Bajāuṅā, *v. tr.* to cause to sound, to sound (an instrument), play (a musical instrument), ring (a bell), caus. of Bajṅā.—P.

Bakhasṅā, *v. tr.* (*corr. fr.* U. بخشنا, Per. بخشیدن) to give, bestow, present; bakhas deṅā, *intens.* : Parmesur dā nāw bakhasṅā, 'to give God's name,' *i.e.* to bring to a knowledge of God.

Bal, *s.m.* force, power, strength.—H. P.

Balā, } *s.f.* misfortune, calamity, ill-luck; *Pl. in the Lahindā dial.*, Balāī.—
Balāi, } U. Per. P.

Bālā, *s.m.* name of Bhāī Bālā, a servant of Kālū who became a follower of Gurū Nānak.

Balak, *conj.* nay rather, yea more, but (= U. Pers. بلکہ fr. which it is corr., the proper Panj. being sagwā or sagō, *q.v.*).

Bālak, *s.m.* a little child; dim. of Bāl, a child.—P.

Bālgudāi, *s.m.* name of a Hindū ascetic (jogī) with whom Gurū Nānak is said to have had an argument in Afghānistān; he is said to have given his name to a hill there.

Balihār, *s.m.* a sacrifice, offering (almost = U. P. A. نذا), (fr. H. Bali, offering).—H. P.

Bāṅ, *s.f.* temper, manner, custom (S. varṅa).—H. P.

Bāṅā, *s.m.* colour, form; habit, dress, costume (S. varṅa, H. bānā).—P.

Baṅāuṅā, *v. tr.* (caus. of baṅnā), to build, make; feign to be, make oneself out to be (U. بنانا).—P.

Baṅat, *s.f.* structure, work, creation, form; appearance, show, forgery; combination, friendship, peace; intercourse.—P.

Band, *s.m.* band, fastening, joint; *adj. m.f.* shut, bound, fastened; band karnā, to shut, fasten (Per. بستن).—Per. U. P.

Bandagī, *s.f.* service, worship; salutation.—Per. U. P.

Bandhan, *s.m.* bond; captivity; obstacle; rule, daily practice or observance.—H. P.

Bāndhnā (U. H. *not* P., which is bannhṅā, *q.v.*), *v. tr.* to bind, fasten, imprison.

Baṅgālā, *s.m.* Bengal.

Bāṅī, *s.f.* speech, word, language; a kind of religious verse; worship (among the Sikhs), (H. bānī, S. vāṅī).—P.

Baṅnā, *v. intr.* to be made, to become, to be built.—H. U. P.

Bannhṅā, *v. tr.* to bind, fasten, tie, bind up (= U. باندھنا); kharch bannhṅā, to fasten money for expenses on a journey in a knot in one's garments.—P.

Baṅoi, *s.m.* (*properly H., the true P. is* baṅwayyā), a sister's husband, brother-in-law.—H. P.

Bāṇṭā, *s.m.* a share, portion, part, division.—H. P.

Bār, *s.f.* (also wār, *q.v.*), turn, time, occasion; song of praise; dirge; barren and uninhabited country.—H. U. P.

Barāg (H. bairāg, also H. birāg), *s.m.* asceticism, disregard of all sensual enjoyment, the not being affected by pleasure or pain.—P.

Baras, *s.m.* a year.—H. U. P.

Bāras (*corr. fr.* U. A. وارث), an heir, inheritor.—P.

Barasṅā, *v. intr.* to rain (U. H. barasnā); *p.p.* baṭhṭhā and barsiā, *v. Gram., Irreg. Verbs.*—H. P. U.

Barat, *s.m.* a custom, practice; fasting; barat rakhkhṅā, to fast.—H. P.

Barkhā, *s.f.* rain, a shower.—P.

Barsāuṅā, *v. tr.* (caus. of Barasṅā), to cause to rain, to pour down rain, *lit. and fig.* (= U. برسانا).—P.

Bartī, *s.m.* one who fasts (*v.* barat), a faster.—H. P.

Basṅā, *v. intr.* to dwell, abide, remain.—H. P.

Bastr, *s.m.* clothing.—H. P.

Bāt, *s.f.* (U.; the proper P. is gall, *q.v.*), a word (as to its *meaning*, λόγος, opposed to بات, a word as to its *form* and *pronunciation*, ῥῆμα).—U.

Baṭāḷā, *s.m.* (also Waṭāḷā in Panj., *q.v.*; U. بٹالہ), Baṭāla, name of a town about 24 miles by rail north-east of Amritsar.

Baṭhāḷṅā (or baṭhāḷnā, *v. Gram.* § 5, 1, *Observation on Infinitive ending*), to seat,

cause to sit (caus. of Baiṭhṅā); another form is Biṭhāuṅā (U. بٹھانا, H. baiṭhānā).—P.

Batherā, -ī, *adj. m.f.* (U. بہتیرا), much, many.—P.

Battī, *num. adj. m.f.* thirty-two (U. H. battīs).—P.

Bāwa, *s.m. another form of* Bābā, *q.v.*—P.

Bed, *s.m.* (S. veda), the Veda, the Vedas (of which there are four, the Rig-Veda being the most ancient).—H. P.

Bekasūrā, -ī, *adj. m.f.* (*corr. fr.* U. Pers. بے قصور), guiltless, without fault, innocent.

Belī, *s.m.* Guardian, Protector, Supporter (applied to God).—H. P.

Bentī, *s.f.* (H. bintī, supplication, humility), a prayer, entreaty; *bentī* karnī, to entreat.

Beṛī, *s.f.* a fetter, iron ring on the ankles; 'beṛi kaṭṭnī,' 'the fetter to be cut,' to be released.—H. P.

Beṭā, *s.m.* a son.—U. H.

Beṭi, *s.f.* a daughter.—U. H.

Bhādō, *s.m.* the fifth Hindū month—from the middle of August to the middle of September.—H. P.

Bhagat, *s.m.* a devotee, saint (S. bhakta, H. bhakt).—P.

Bhagat, Bhagtī, } *s.f.* devotion, devoteeship.

Bhāī, *s.m.* a brother; often used of Sikhs as a title, especially of villagers.—H. U. P.

Bhaiā, *p. part. of* √ bhū, 'to be' (Panj. way of writing Braj Bhāshā bhayā, *m.* (bhaī, *f.*) = hūā (U. H.), P. hoiā, 'became.'

Bhāīchārā, *s.m.* brotherhood, confraternity; kinsfolk (including people of the same *caste*, not only of the same *got*) = U. Per. برادری.—P. H.

Bhaiṅ, *s.f.* a sister (= U. بہن).—P.

Bhairō (S. bhairava), *adj. and s.m.* terrible, awe-inspiring, awful; name of a Rāg or musical mode, supposed to cause terror (sung at dawn in autumn, said to have originated with Vishṅu).—P.

Bhajan, *s.m.* worship, service; a religious song.—H. P.

Bhalā, -ī, *adj. m.f.* bhalā, *s.m.* good; kise de nāl bhalā karnā, to do good to any one.

Bhalṅā (or bhaḷnā), *v. tr.* to seek, look for.—P.

Bhanāuṅā, *v. tr.* to cause to be dressed (*v.* bhanhauṅā), to clothe; to cause to be broken.—P.

Bhaṅḍār, *s.m.* storehouse, magazine, granary.—H. P.

Bhanhāuṅā, *v. tr.* (for pahiṅāuṅā, caus. of Pahiṅnā), to clothe.—P.

Bhar, *adj. m.f.* (*follows its noun*), full, whole; *e.g.* din bhar, all day; umar bhar, all one's life (عمر بھر).—H. U. P.

Bharā, -ī, *adj. m.f.* full; bharā hoṅā, ho jāṅā, to be full, to be fulfilled.—H. U. P.

Bhārā (more usually Bhār), *s.m.* a load, burden; chūkā karm kā bhārā (Old H.), *v. sub* Karm.—H.

Bharak, *s.f.* splendour, brightness.—H. P.

Bharam, *s.m.* wandering, confusion; whirling; error, doubt, confusion (S. Bhrama).—H. P.

Bharamṅā, *v. intr.* to wander, go astray.—H. P.

Bharnā, *v. tr.* to fill; to draw (water), to pour into (a vessel) until it is full.—H. U. P.

Bhaṛoḷā, *s.m.* a kind of bin for holding grain, somewhat in the form of a hay-stack, but made of earth.—P.

Bhasam, *s.f.* (S. bhasman, *neut.*), ashes; bhasam karnā (kise wast nū), to calcine, reduce to ashes; bhasam hoṅā, to be reduced to ashes; to be in a rage; bhasmai, *old Panj.* (Braj) *oblique form*; bhasmai ḍherī, a small heap of ashes.—H. U. P.

Bhaṭhṭhī (also Bhaṭṭī, in H. bhaṭṭhī), *s.f.* a forge, still, kiln, furnace.—H. P.

Bhāu (S. bhāva, H. bhāv, bhāu), *s.m.* existence, nature, temper, disposition; design; heart, mind; affection, sentiment, love; respect, reverence; substance; the world; superhuman power; profit, price.—H. P.

Bhāuṅā, *v. intr.* to please, be pleasing to (kise nū), be acceptable to (ਪੈਣਾ پَیْنا), be agreeable.—P.

Bhawāīai, *3rd sing. aor.* (*old H. and Poet. for* howe), fr. √ bhū.

Bhāwē (also Bhāwē), (*strictly* 2nd sing aor. of bhāuṅā) *conj.* although; bhāwē . . . bhāwē, whether . . . or (cf. H. chāhe . . . chāhe; Per. خواہ . . . خواہ, Latin vel . . . vel).—P.

Bhay (H. for bhae), 3rd sing. aor of √bhū, =howe.—Old H.

Bheḍ, *s.f.* (U. H. بھیڑ, bheṛ), a sheep.—P.

Bhejṅā, *v. tr.* to send, forward.—H. U. P.

Bhekh, } *s.m.* garb, attire, guise, disguise, appearance (S. veśa, vesha). *Bhekh is*
Bhes, } *P., as also Bhes,—the latter also H.*

Bheṭ, *s.f.* an offering, sacrifice.—P.

Bhī, *conj.* also, as well (proper P. is bī).—H. U.

Bhīṛā, -ī, *adj. m.f.* narrow, straitened.—H. P.

Bhog, *s.m.* enjoyment, pleasure; profit, use; food: kise wast dā bhog karnā, to enjoy anything.—H. P.

Bhogṅā, *v. tr.* to enjoy.—H. P.

Bhojan, *s.m.* food.—H.

Bhramṅā, *v. intr.* to wander (P. bharamṅā).—H.

Bhukhkh, *s.f.* hunger, starvation (U. H. bhūkh).—P.

Bhukhkhā, -ī, *adj. m.f.* hungry (U. H. bhūkhā, -ī).—P.

Bhūt, *s.m.* (prop. p.p. of S. √bhū, bhūta, "having been"), a ghost, evil spirit, demon.—H. U. P.

Bhūtnā, *s.m.* (=bhūt), ghost, evil spirit.—P. H.

Bī, *conj.* (=U. H. bhī), also, too (often pronounced vī).—P.

Biākaraṅ, *s.m.* (H. wiākaraṅ), grammar, exposition (there are *nine* recognised systems of grammar).—P.

Bīch, *postp. with ke* (U. H., *not* Panj., which is wichch, *q.v.*), in the middle of, in the midst of; *s.m.* the middle.

Bichdiō, *postp. with de* (Lah. dial. for wichdō), from the midst of, by way of, through, by means of.—P.

Biddiā, *s.f.* knowledge, science, art (H. bidyā, S. vidyā).—P.

Bidh, *s.f.* manner, kind; method, contrivance.—P.

Bigārī, *s.f.m.* a man forced to work (for Government, etc.) against his will (U. بیگاری).—P.

Bigaṛnā, *v. intr.* to be corrupted, to be spoilt, to be entirely changed; bigaṛ jāṅā, *intens.*

Bigārnā, *v. tr.* to compel to labour (for Government, etc.), exactly the Greek ἀγγαρεύειν (*v.* bigārī).—P.

Bigāṛnā, *v. tr.* to spoil, corrupt, alter (*tr.* of bigaṛnā).—P.

Bīh, *num. adj.* twenty (U. H. bīs, S. vinśati).—P.

Bihāuṅā (H. bihānā), *v. intr. and tr.* to elapse, to pass (of time).—P.

Bihlā, -ī, *adj. m.f.* at leisure, not busy, out of work (also wihlā, -ī; in pronunciation *velā*).—P.

Bījṅā, *v. tr.* to sow (seed), to plant.—P.

Bikāl, *s.m.* afternoon, twilight, dusk; evening (S. H. wikāl).—P.

Bikh, *s.m.* (=H. wish), poison.—P.

Bikṅā, *v. intr.* to be for sale, to be sold: (kise pur), to be dependent on (some one).—H. P.

Bilās, *s.m.* (often used in pl.), delight, enjoyment; bilās karnā (kise wast dā or de), to enjoy (something); bilās chaldā hai, pleasure results from (dā).—H. P.

Bilāwal, *s.f.* name of a musical mode; a morning song (also called Bhairavī).—H. P.

Bin, Binā, } *postp. with or without de*, without (sine).—H. P.

Bindī, *s.f.* the name of the dot above letters (◌ं) in the Panj. alphabet.—P.

Biphtā, *s.f.* (also biptā and bipat), calamity, misfortune.—H. P.

Birlā, -ī, *adj. m.f.* scarce, rare, few; separate (also written wirlā, -ī).—H. P.

Birthā, -ī, *adj. m.f. and adv.* useless, worthless; in vain, needlessly, worthlessly (Bi = vi + arth).—H. P.

Bisarnā, *v. intr.* (also wisarnā, *q.v.*), to be forgotten.—H P.

Bisārnā, *v. tr.* (*tr.* of preceding), to forget.—H. P.

Bit (also bitt), *s.m.* size, stature; power, wealth.—P.

Bītṅā, *v. intr.* to elapse, pass by (of time).—H. P.

Biuhār, *s.f.* business of a merchant, trade; ordinary life and business (H. byohār).—P.

Bolī, *s.f.* conversation, language, speech, talk.—H. U. P.

Bolṅā, *v. intr.* to speak, talk, converse.—H. U. P.

Brahmachārī, *s.m.* a Brāhmaṇ student (residing with his teacher, not yet married); a particular kind of ascetic.—H. P.

Budhdhmān, *adj. m.f.* wise (H. buddhimān).—P.

Bujhṅā, *v. intr.* to go out, be extinguished (fire), be quenched (thirst), be satisfied (hunger); bujh jāṅā, *intens.*—H. P. U.

Bulāuṅā, *v. tr.* to call (caus. of bolṅā); bulā bhejṅā, to send for, send to call (U. H. bulānā).—P.

Burā, -ī, *adj. m.f.* evil, bad, ill, wicked.—H. U. P.

Būrā Radhāwā, *s.m.* name of a Jaṭṭ who became one of Gurū Nānak's disciples.

Buriāī, *s.f.* (U. H. burāī) wickedness, evil.—P.

Buriār, *s.m.* an evil doer, a wicked man.—P.

Būṭā, *s.m.* shrub, flower, little plant; shrub or flower worked on cloth, etc.—H. P.

C.

Chāchā, *s.m.* uncle (father's brother), (U. چچا).—P.

Chāhe (strictly 3rd sing. aor. of chāhṅā), (*if*) one will, *i.e.* whether, although; chāhe . . . chāhe, whether . . . or.—U. H. P.

Chāhīe (U. چاہئے fr. chāhnā), it is fit, right, necessary, proper; one must.

Chāhṅā, *v. tr.* to like, wish, desire, love.—H. U. P.

Chahū, Chahũ, *num. adj.* all four, the whole four (= چاروں).—P.

Chakkī, *s.f.* a mill, a handmill; chakkī pihāuṅā, to cause (one) to grind at a mill.—H. U. P.

Chāl, *s.f.* going, conduct, way (*i.e.* in religion).—H. U. P.

Chalāchalī, *s.f.* continued motion, preparation for a journey; *adj. f.* tremulous, moving continually.—P.

Chalṅā, *v. intr.* to go, go away, walk; chaliā jāṅā, to go away.—H. U. P.

Chalochalī, *s.f. and adj. f.* = chalāchalī, *q.v.*—P. H.

Chamakṅā, *v. intr.* to shine, gleam, glitter.—H. U. P.

Chānaṅ, *s.m.* light.—P.

Chaṅḍāl, *s.m.* chaṅḍālā, *s.f.* a person of a low caste (said to be descended from a Brāhmaṅī mother and S'ūdra father); an outcast, vile wretch.—P.

Changā, -ī, *adj. m.f.* good (= U. H. اچھا). (In U. changā means *well* in health); changā jāṅṅā, to approve of.—H. U. P.

Changiāī, *s.f.* goodness, kindness, good deed, excellence, kindness; merit.—P.

Chāṅṅā, -ī, *adj. m.f.* bright, enlightened.—P.

Chār, *num. adj.* four.—H. U. P.

Chāre, *num. adj.* all four, the whole four (= U. چاروں).—P.

Charan, *s.m.* a foot. (Used in Panj. only in order to show deep respect instead of pair, the usual word.)—H.

Charāuṅā, *v. tr.* to cause (beasts) to feed, to pasture (caus. of charṅā).—P.

Chaṛhṅā, *v. intr.* to go up, ascend; chaṛh jāṅā, *intens.*—H. U. P.

Charni, *s.f.* the foot (diminutive of charan, H. charaṅ), charni lāi lāwo, 'touch (us) with your feet' (as a sign that we are subject to you and are your disciples).—P.

Chaunp, *s.f.* incentive, desire, wish.—H. P.

Chauṛā, -ī, *adj. m.f.* wide, broad.—H. U. P.

Chelā, *s.m.* chelī, *s.f.* a disciple, servant, pupil.—H. P.

Chhaḍṅā, *v. tr.* to leave, abandon, desert; release, forgive (sins). = U. چھوڑنا.—P.

Chhāiā, *s.f.* shadow, shade; chhāiā karnī, to shadow (= H. S. chhāyā).—H. P.

Chhapṅā, *v. intr.* to be hidden, be concealed, hide oneself; chhap rahiṅā, *id.* (U. چھپنا, better چھپنا).—P.

Chhipṅā, *v. intr.* = chhapṅā, *q.v.*

Chhoḍṅā, *v. tr.* (Braj. = P. chhaḍṅā), to leave, desert (U. H. chhoṛnā).

Chhoṭā, -ī, *adj. m.f.* small, little; young (of *comparative* age).—H. U. P.

Chhuḍāuṅā, *v. tr.* (caus. of chhaḍṅā), to deliver, save, rescue (U. چھڑانا); *intens.* chhuḍā deṅā.—P.

Chhuṭī, *s.f.* release, discharge, dismissal (Old H. for H. U. P. chhuṭṭī).—H.

Chhuṭṅā, *v. intr.* to escape; chhuṭ jāṅā, *intens.*—H. U. P.

Chīj, *s.f.* (corr. of Per. U. chīz), a thing.—P.

Chikṅā, -ī (also chiknā, -ī), *adj. m.f.* fat, greasy; chikṅā karnā, to grease, anoint. —H. U. P.

Chintā, *s.f.* thought, anxiety, care; kise dī chintā karnī, to be anxious about (some one).—H. P.

Chintāwān, *adj. m.f.* thoughtful, anxious, troubled.—H. P.

Chir, *s.m.* a long time, delay; chir te, long since.—H. P.

Chitamṅā, *v. tr.* (*aor.* in Jalandhar dial. chitwā for chitmiā), to remember, consider, determine.—P.

Chiṭhṭhī, *s.f.* a note, a letter.—H. U. P.

Choṅā, *s.m.* name of a particular clan (got) of the Khatrī (Kshatriya) caste.—H. P.

Chor, *s.m.* a thief.—H. U. P.

Chorī, *s.f.* theft; chorī karnī, to steal.—H. U. P.

Chugattā, *s.m.* (for T. چغتائی), name of the Mughul tribe to which Bābar and his ancestor Taimūr belonged.

Chuglī, *s.f.* (fr. Per. U. چغلی), complaint, backbiting, slander; chuglī khāṅī, to slander.

Chukkṅā, *v. intr.* to cease, desist, finish (often used as in U. in composition with another verb, as uh gallā kar chukkiā, he finished speaking) (U. H. چکنا).—P.

Chūkṅā, *v. intr. old and Poet. for chukkṅā or* چکنا.

Churāuṅā, *v. tr.* to steal (fr. chor; U. H. churānā).—P.

D.

Dā, *m.* dī, *f.* (*obl. m.* de, *pl.m. nom.* de, *obl.* diā; *pl.f.* dīā), *postp.* of (= U. H. kā, kī).—*It agrees in the manner of an adj. with the governing noun, just as kā in H. U. -chā* (*-tzā*) *in Mar. and -no in Guj. do.*—P.

Dabbṅā, *v. tr.* to repress, press down; to bury; *intens.* dabb deṅā (H. dābnā).—P.

Dākh, *s.f.* grape (S. drākshā).—H. P.

Dam, *s.m.* breath, moment, instant.—Per. U. P.

Dān, *s.m.* a gift, tribute.—H. P.

Dand, *s.m.* a tooth (U. دانت).—P.

Ḍaṅḍ, *s.m.* (H. also ḍāṅḍ), a staff, pole, stick; arm above the elbow; punishment; a particular gymnastic exercise.—H. P.

Ḍaṅḍ, *s.f.* a noise, an outcry; ḍaṅḍ paiṅī, an outcry to be made, to arise (a shout).—P.

Ḍaṅḍaut, *s.f.* (H. ḍaṅḍawat, S. *id.*), prostration; salutation (by prostration, to a deity or holy man); ḍaṅḍaut karnī, to salute.—H. P.

Dang, *adj. m.f.* astonished, stupefied.—H. P.

Dar, *s.m.* (properly *Per.*; the *Panj.* is būhā, *s.m.*) a door; sachchā dar, 'the true door,' *i.e.* the door (or court) of God.—Per.

Ḍar, *s.m.* fear, dread.—H. U. P.

Dargah, } *s.f.* a court (of a sovereign or of God).—Per. U.
Dargāh, }

Darkhat, *s.f.m.* a tree (*corr. fr.* Per. U. darakht درخت) (proper Panj. is peṛ or rukh).

Darsan, *s.m.* (H. darśan, √driś), sight, view (of God, 'beatific vision,' also of a saint or great personage, = Per. U. دیدار).—P.

Darwajjā, *s.m.* (*corr. fr.* Per. U. دروازہ), door, gate (properly in P. used only of *e.g.* a city-gate, būhā being the door of a house).—P.

Dassṅā, *v. tr.* to relate, narrate, tell; show (H. disnā).—P.

Daulat, *s.f.* wealth, money.—A. Per. U.

Daulat Khā, name of one of the Lodī family (*v. sub* Bahirām Khā).

Dauṛnā, *v. intr.* to run.—H. U. P.

Dayā, *s.f.* mercy, pity, gentleness.—H. P.

Dayāmān, *adj. m.f.* merciful, tender, full of pity.—H. P.

Deh, } *s.f.* the body (whether living or dead; the dead body is generally loṭh,
Dehī, } *s.f.*); (S. deha, *s.m.* H. deh is *m.* about Banāras, but elsewhere *f.*)—H.P.

Dehrā, *s.m.* an idol temple (deva + griham, S.); a sepulchral monument (of a gurū, etc.), a gurū's shrine.—H. P.

Dekhṅā, *v. tr.* to see, to look at.—H. U. P.

Deṅā, *v. tr.* to give (irreg. see Gram.); 2nd sing. imperat. dih, pl. dio; de jāṅnā, to know how to give.—H. U. P.

Der, *s.f.* a short period, delay; der karnī, to delay (*intr.*).—Per. U. P.

Ḍerā, *s.m.* tent, camp, temporary dwelling; ḍerā karnā, to encamp, halt.—H. P.

Des, *s.m.* (S. deśa, H. des), country, land.—H. P.

Devatā, *s.m.* (H. U. also *deotā*), a deity, demigod.—H. P.

Ḍhahiṅā, *v. intr.* to fall down, go to ruin (*v. irreg.*, see Gram.); *p. part.* ḍhaṭhṭhā). (In Eastern Panjābī ḍiggṅā is more usual).—P.

Dhakkā, *s.m.* pushing, shoving; a push; dhakkā lāuṅā (=H. dhakkā lagānā, also = dhakkṅā, P.), to apply force, to push.—H. P.

Dhan, *s.m.* wealth, treasure.—H. P.

Dhann, *adj. m.f.* (for S. and H. dhanya, from dhan), wealthy; weal-bringing; fortunate, lucky, happy.

Dharāuṅā, *v. tr.* (caus. of dharṅā), to cause to place, cause to set down.—P.

Dharm, *s.m.* religious practice, rite, outward observance; merit, piety; justice, righteousness (S. dharmma).—H. P.

Dharmā, *adj. and s.m.* for dharmī (in poetry).—P.

Dharmī, *adj. m.f. and s.m.* pious, religious ; a pious man.—H. P.

Dharmmūrat, *s.m.* (lit. 'image of righteousness'), a title which Brāhmaṇs may use in addressing a Rājā or a Vaiśya.—H. P.

Dhartī, *s.f.* the earth.—H. P.

Ḍherī, *s.f.* (*dim.* of ḍher), a little pile or heap.—H. P.

Dhī, *s.f.* (S. duhitā), a daughter.—P.

Dhīraj, *s.m.f.* (*m.* in H.), steadiness, coolness; endurance, patience; courage, self-possession (from S. dhīrya).—H. P.

Dhoṅā, *v. tr.* to wash, cleanse.—H. U. P.

Dhotī, *s.f.* a small strip of cloth fastened round the waist and passing between the legs, tucked in behind.—H. U. P.

Dībān, *s.f.* (U. *m., corr. fr.* A. U. P. دیوان), court, tribunal; *sachchī dībān*, God's tribunal.—P.

Ḍiggṅā, *v. intr.* to fall (=U. H. girnā); ḍigg paiṅā, to fall down and lie there (=U. H. گر پڑنا).—P.

Dikhāī, *s.f.* appearance: dikhāī deṅā, *v. intr.* to appear, show oneself.—H. U. P.

Dikhālṅā (Jalandhar dikhāḷnā), *v. tr.* (*caus.* of dekhṅā), to show.—P.

Dikhāuṅā, *v. tr.* (*caus.* of dekhṅā) (=dikhālṅa and U. H. dikhānā and dikhlānā), to show.—P.

Dikhiyā, *s.f.*=dikhāī, appearance: dikhiyā deṅā, to appear, *v. intr.*—P.

Dil, *s.m.* heart (in all senses of the word, literal and metaphysical); the interior (*so* stomach, etc.).—Per. U. P.

Din, *s.m.* a day (meaning both a natural *day*, as opposed to *night*, and also the period of 24 hours).—H. U. P.

Dīn, *s.m.* religion, faith (especially the outward as contrasted with īmān ایمان.) —Per. A. U.

Dindā, -ī, *pres. part.* of deṅā, 'to give,' giving (*v.* Gram.).—P.

Dio, *2nd pl. imperat.* of deṅā, 'give ye' (*v.* Gram.).—P.

Dittā, -ī, *past part. pass.* of deṅā (=S. datta), given.—P.

Dīwā, *s.m.* a lamp (*especially* a very small clay lamp like a little saucer with a spout quite open at the top, with a wick lying in it and projecting at the spout; mustard oil is usually burned in it).—P.

Diwākhī, *s.f.* a lamp-stand.—P.

Do, *num. adj. m.f.* two; *obl. case* dohā and donā.—H. U. P.

Dodilā, -ī, *adj. m.f.* (do + dil) two-hearted, doubtful, timid, cowardly.—P.

Dohā, *obl. case* of do, *q.v.*

Dohī, *s.f.* (Hind. also duhāī and dohāī), complaint, appeal: us dī dohī phirī, every one appealed to him.—H. P.

Dohrā, *s.m.* a couplet, distich (consisting of two equal rhyming lines).—H. P.

Dono, *adj. num. m.f.* both, all two (U. H. for P. dowē).

Dowē, *num. adj. m.f.* both.—P.

Duā, *s.f.* (*corr. fr.* A. Per. U. دعا) prayer: kise te duā karnī or mangṅī, to pray to any one.

Duāuṅā, *v.tr.* (*caus.* of deṅā, = U. H. dilānā), to cause to give.—P.

Duhi, *num. adj. m.f.* = do; duhi pahir = U. H. do pahr, the 2nd watch, about midday.—P.

Dūjā, -ī, *num. adj. m.f.* second (= U. H. dūsrā, -ī).—P.

Dukh, *s.m.* pain, ache, suffering (S. duhkha).—H. U. P.

Dūkh, *s.m.* (Old H. for dukh).

Dukhī, *adj. m.f.* suffering, pained, grieved.—H. P.

Ḍūm, *s.m.* a gipsy; name of a caste—some of whom are Hindūs and some Muḥammadans—who are strolling musicians and scavengers, etc.; they are of the same race as the European gipsies, as the name (Rom) of the latter shows (H. ḍom).—P.

Duniā, *s.f.* the world, this world (as opposed to the next), [*corr. fr.* A. U. دُنيا].—P.

Dūr, *adj. m.f. and s.f.* far, distant; distance.—Per. U. P.

Dusman, *s.m.* (*corr. fr.* Per. U. دُشمن), enemy.—P.

Duṣṭ, *adj. m.f.* bad, wicked, depraved (S. dushṭa).—P.

E.

-e, *intensive termination, like* H. U. -ī or hī; (*e.g.* āpe = آپ ہی)—P.

Eh, *dem. adj. m.f. pl. nom. of ih* (*v.* Gram.), these.—P.

Ekamkār, *s.m.* a title of the Deity (strictly 'the saying of ekam,' Sansk. *neut. s.* = one, *i.e.* Sk. ekam evādwitīyam, 'there is one Being quite without a second,' denying the distinction between God and the Universe).—P.

Emanābād,
Emanāwād,—P. } name of a town and district ('ilāqa).

F.

This letter does not occur in Panjābī, as its sound is entirely foreign. When *f* (ف) occurs in a Per. or Ar. word introduced into Panjābī, it is changed into *ph*. Some pronounce *pher* and a few other words as if they began with *f* (*fer*), but this is entirely wrong.

G.

Gaḷ, *s.m.* the neck, throat (U. گلہ); kise de gaḷ dā hār hoṅā, to cling to one, to importune, tease; persist in quarrelling with any one; overpower any one with kindness; gaḷ mālā, *s.f.* necklace, garland for the neck.—P.

Galh, *s.f.* the cheek (U. گال).—P.

Gall, *s.f.* word (=both بات and لفظ in U.), thing.—P.

Gaḷmālā, *s.f. v. sub* Gaḷ.

Garanj, *adj. m.f.* displeased, angry (H. garajnā, to growl, roar, thunder).—P.

Gardhab, *s.m.* (H. gardabh), an ass (=U. گدھا).—P.

Garīb, *adj. m.f.* (A. غريب, also Per. U.), poor, humble, tame, meek, lowly.—P.

Garm, *adj. m.f.* warm, hot.—Per. U. P.

Garmī, *s.f.* warmth, heat.—Per. U. P.

Gat, *s.f.* (S. gati), course, conduct; end; destiny, fate; state, condition; transmigration, absorption into the deity (=mukti in this sense).—H. P.

Gāuṅā, *v. tr.* (H. U. gānā), to sing.—P.

Gawāḍhī, *s.m.* a neighbour.—P.

Gawan (Braj for gaman), *s.m.* going, approach; gait; tīrath gawan, act of going to a holy bathing-place.

Ghabrāuṅā, *v. intr.* to be disturbed in mind, astonished, dismayed (U. H. ghabrānā).—P.

Ghalliṅā, *v. tr.* to send (=U. بھیجنا).—P.

Ghar, *s.m.* (S. griham, *n.*) house, dwelling.—H. U. P.

Ghar dā, one of one's house or family, a relative.—P.

Gharabh, *s.m.* womb, foetus, conception, pregnancy: gharabh wichch âuṅā, to be conceived.—H. P.

Gharāṅā, *s.m.* a household, family (U. H. gharānā).—P.

Gharbār, *s.m.* family, household, house and all that dwell in it.—P.

Ghaṛī, *s.f.* a period of 24 minutes; a watch, clock: ghaṛīku, about 24 minutes (*v.* Gram. § 2, note, p. 13).

Gharwār, *s.m. another form* of gharbār, *q.v.*—P.

(1) Ghāt, *s.m.* murder, slaughter: ghāt karnā (kise nũ), *v. tr.* to murder.—P.

(2) Ghāt, *s.f.* lying in wait, ambush: ghāt lāuṅī, to set snares, to lie in ambush.—H. P.

Ghattṅā, *v. tr.* to throw, cast, put, drop into.—P.

Ghoṛā, *s.m.* a horse.—H. U. P.

Giā, *m.* gaī, *f. p. part. of jāṅā, to go (v. Irr. Verbs).*—P.

Giṅtī, *s.f.* counting, number (also giṅat).—H. U. P.

Girast, girist, *s.m.* position and privileges of a householder or married man (S. grihasta).—P.

Giristī, *s.m.* a householder, secular person (as distinct from a faqīr).—P.

Gorakhnāth, *s.m.* name of a celebrated Hindū ascetic with whom Gurū Nānak is said to have had a controversy. Gorakhnāth founded the sect of Kannpātās (*q.v.*).

Gosṭ, *s.f.* conversation, talk, interview (S. goshṭi, H. Mar. goshṭ).—P.

Got, *s.m.* a clan or division of a caste.—H. P.

Granth, *s.m.* a book; *especially* the sacred book of the Sikhs, the *Ādi Granth*; the Sikhs in speaking of it always append the title "Sāhib."—H. P.

Granthī, *s.m.* a scribe (N. T.); a *granthī* or Sikh minister, whose duty it is to read (and when possible to explain) the Granth.—P.

Guāuṇā, *v. tr.* to waste, squander.—P.

Gubind, *s.m.* (H. Govind), a name of Kṛishṇa: Gubind lok, a Hindū ascetic sect.

Gujar, *s.f.* livelihood, means of living (Per. root of the verb گذشتن) (*corr. for* guzar).—P.

Gujarnā, *v. intr.* to pass by, to elapse (U. گذرنا).—P.

Guṇ (S. guṇa), *s.m.* quality, virtue; skill; cause, method; merit.—H. P.

Guṇī, *s.m. and adj.* a saint, virtuous man; virtuous.—H. P.

Gupt, *adj. m.f.* (orig. *past part.* S. gupta), hidden.—H. P.

Gur, *s.m.* (*v. sub.* gurū).—P.

Guriāī, *s.f. gurū*-ship, office of a *gurū* (*q.v.*).—P.

Gurmukh, *s.m.* a disciple of a *gurū*, a pious man, one who learns from the mouth of a *gurū*; Gurmukhī, belonging to the mouth of the *Gurū*—the Panjābī alphabet is so called because (wrongly) supposed to have been invented by Gurū Nānak.—P.

Gurparsād, Gurprasād, *s.m.* a title of the deity (in the Granth it is gurprasādi = gurprasādya, *i.e.* 'kind Teacher,' 'beneficent Gurū,' *fr.* gur + prasād, kindness, etc.)—P.

Gur, Gurū, *s.m.* a religious teacher, spiritual guide. (This word in the Granth is often a title of the Deity as the one only true Guide, but often the human *gurū*, *e.g.* Nānak, is supposed to be identical with Him, hence the term is applied to the human teacher.) Gurū karnā, to act the *gurū*.—H. P.

Gurumat, *s.f.* method or conduct or religion of a *gurū* (gurū + mati).—H. P.

Gussā, *adj. m. and s.m.* angry; anger, wrath (A. U. غصہ): gussā khāṇā, to be angry, feel anger.—P.

H.

Hā̃, *adv.* yea, yes.—U. H. P.

Hā̃, *1st sing. and 1st pl. pres. indic. of* Hoṅā, 'to be' (=U. ہوں, ہیں), I am, we are; *v.* Gram.

Hāhukā, *s.m.* a sigh; hāhukā laiṅā, to sigh.—P.

Hairān, *adj. m.f.* astonished, thunderstruck, perplexed (*corr. fr.* A. U. حَیران).—U. Per. P.

Hairānagī, *s.f.* confusion, wonder, astonishment, bewilderment (for Per. U. حَیرانی).—P.

Hajār, *num. adj. m.f. and s.m.* one thousand (*corr. fr.* Per. ہزار, U. هَزار).—P.

Hāl, *s.m.* (A. U. Per. حال), state, condition; narrative.

Hanjīr, *s.f.* a fig (*corr. fr.* U. اَنجِیر).—P.

Hankār, *s.m.* pride, egotism (in H. hankār means 'bawling').—H. P.

Har, *adj. m.f.* every, each; harek, every one.—Per. U. P.

Haṛ, *s.m.* a mountain-torrent.—P.

Hār, *s.m.* a garland (for neck or head).—H. U. P.

Haṛh, *s.m.* = haṛ, *q.v.*—P.

Hari, *s.m.* a name of the god Vishṅŭ [generally used by the Sikhs (*cf.* Rām) as an appellation of the Deity].—H. P.

Hassṅā, *v.intr.* to laugh (=U. H. hāsnā).—P.

Haṭṅā, *v.intr.* to return, come back; get out of the way.—H. P.

Hathth, *s.m.* (U. H. hāth), the hand; a cubit; hathth āuṅā, to come to hand, be found.—P.

Hayāt Khā, *s.m.* name of a Musalmān whose daughter was Gurū Nānak's second wife.

He, *interj.* O (used with subs. in voc.) = U. Per. اے; in H. *e*, and so now *pronounced* in the Panjāb).—P.

Heṭh, *postp. with or without de*, under.—P.

Hethō, *postp. and adv.* from under; underneath.—P.

Hī, *adv. part.* (*adds emphasis*), even, just; (with *pres. part.* of verbs, *e.g.* dekhde hī, 'immediately on seeing').—H. U. P.

Hikk, *num. adj.* (*vulg. and provincial for ikk, q.v.*), one.—P.

Hiṅ, *postp.* (*with or without* te), devoid of, without (also used as an affix = less, as balhiṅ, without strength).—H. P.

Hindū, *s.m.* a Hindū. (In India this word has *only one* sense, and that a religious one; it does *not* mean 'an inhabitant of Hindūstān,' but 'a believer in Hindūism.')—H. P.

Hirdā, *s.m.* (S. h*r*idayam), heart; hirde karnā, to learn off by heart.—H. P.

Hisāb, *s.m.* (*corr. fr.* A. U. حساب), account, bill; hisāb laiñā, to take an account, call to account; hisāb pūrā karnā or kar deñā, to give a full account of, account for fully.—Per. U. P.

Hissā, *s.m.* (*corr. fr.* A. Per. U. حصہ), portion, part, share.—P.

Hom, *s.m.* (S. homa), a sacrifice, burnt-offering (especially of ghī or clarified butter, poured on the fire).—H. P.

Hoṅā, *v. intr.* to be, become, exist; past tense hoiā (*v.* Gram., Irreg. Verbs).

Hor, *adj. m.f.* other, another (*irreg.* decl. see Gram.; = H. U. اَور).—P.

Hornā, *obl. pl. of* hor, others.

Hukm, *s.m.* (*corr. fr.* A. حُكْم), a command, order.—Per. U. P.

Huṅ, *adv.* (= U. اب), now, at the present time.—P.

Hundā, -ī, *pres. part. of* Hoṅā (*v.* Gram.), being.—P.

I.

-ī, *demonst. affix, strengthening the emphasis of the pronoun or noun to which it is attached,* as in H. and U. (another form of hī).

Ichhchhiā, *s.f.* a wish, desire (S. H. ichchhā); kise wast dī ichhchhiā karnī, to wish for a certain thing.—P.

Ih, *pron.* and *adj. m.f.* he, she, it; this (H. yah, U. یہ).—P.

Iho, *dem. adj.* (= ih + o, *q.v.*), this very (= U. یہی, *v.* Gram., 'Pronouns').—P.

Ikant, *s.m.* a lonely place, retirement; *adj. m.f.* lonely, retired, secluded; at leisure: *adv.* secretly; excessively. (H. ekānt, *fr.* S. eka + anta.)—P.

Ikhtiārwāḷā, -ī, *adj.* possessed of authority (*corr. fr.* A. U. اِختیار + -wālā).—P.

Ikk, *num. adj. m.f.* one (= U. H. ek): Ikk . . . ikk, some . . . . others (in this construction it is Pl.).—P.

Ilākā, *s.m.* (*corr. fr.* A. U. علاقہ, also pronounced عِلاقہ), a division of a district (*v.* Alākā).—P.

Irādā, *s.m.* (*corr. fr.* A. U. اِرادہ), desire, intention, design, will, purpose.

Irdgird, Irdegirde, } *postp. with de,* round about (*corr. fr.* U. Per. گِرداگِرد): irdegirde de lok, the people all around.—P.

Is, *obl. sing. of dem. adj.* ih, this (*see* Gram.).—H. U. P.

Isārā, *s.m.* a sign, pointing (*corr. fr.* A. U. اِشارہ): isārā karnā, to point towards.—P.

Īsawī, *adj. m.f.* Christian (*corr. of* A. U. عیسوی, *fr.* عیسیٰ, Jesus).—P.

Istrī, *s.f.* (another form of H. S. strī), a woman.—H. P.

Ithṭhe, *adv.* here, in this place (= H. U. یہاں).—P.

Itnā, -ī, *adj. m.f.* so much, as much; *pl.* as many: itne wichch, meanwhile (U. H. itne mē).—H. U. P.

Iũ, *adv.* thus, in this way (= U. H. yũ, یُوں); *another* and *better form is* aiũ, *q.v.*).—P.

Iũkar, *adv.* = iũ, thus.—P.

Iwē, *adv.* (another form of iũ, *q.v.*), thus.—P.

J.

Jā, *adv.* when (correl. of tā, *cf.* H. jo used in this sense).—P.

Jab, *adv.* when (*properly* H. U., *not* P., *which is* jad); jab te, since the time that.

Jad, *adv.* when (correl. to tad), H. P. Jad lag, until the time when, as long as (*followed by* nā *if the meaning is 'until'*) (= U. جب تک or جب تلک).—P.

Jag (also in P. jagg), *s.m.* the world, the present world.—H. P.

Jagā (also jāgā), *s.f.* a place, spot (Old Per. جایگاه and جایگم in *Shāhnāma*: U. جگہ).—P.

Jagat, *s.m.* = jag, the world.—H. P.

(1) Jagg, *s.m.* = jag, *q.v.* the world.—P.

(2) Jagg, *s.m.* (S. yajna, H. jagya, also jag), oblation, sacrifice.—P.

Jāgṅā, *v. intr.* to awake; jāg uṭhṅā, to awake and get up.—H. P.

Jagwedī, *s.f.* (S. yajna + wedī, altar), a sacrificial altar.—P.

Jāi, *conjunct. part. of* jāṅa (also jā, jākar, jāikar, jāike), having gone.—H. P.

Jāīai, *3rd sing. aor.* (Old H. for jāwe) *of* jāṅā.

Jāīe, *1st pl. optat. of* jāṅā (for ho jāīe), let us become.—P.

Jain, *sm.* a Jain, one of a Hindū sect so called. (The Jains are by some thought to be a remnant of Buddhism, by others to be due to an older movement of the same kind)—H. P.

Jairām, *s.m.* name of the brother-in-law of Gurū Nānak; his wife was Nānakī, Gurū Nānak's sister.

Jaisā, -ī, *pron. adj. m.f.* (properly H. U., not genuine P., which is ajihā or jihā, *q.v.*), such, as, like (correl. waisā or taisā).

Jal, *s.m.* water; cold; jal tap karnā, to perform penance (austerities) by water.—H. P.

Jāḷṅā (also jāḷnā), *v.tr.* to kindle, burn (= U. جلانا).—P.

Jamāt, *s.f.* (corr. from A. U. جماعت), an assembly, crowd, multitude.—P.

Jamīn, *s.f.* (*corr. fr.* Per. U. زمین), the earth; land, ground.—P.

Jan, *s.m.* a man, a person (= U. شخص).—H. P.

Jān, *s.f.* life, soul (*not* spirit); jānō mārnā, to kill.—Per. U. P.

Jāṅā, *v. intr.* to go; *v. aux. with past part. pass. of other verbs* = to become, to be, *as in* U. and H.: *e.g.* uh māriā giā, he was struck; *also forms intensitives, e.g.* uh jan āpṅā ann khā giā, that man ate up his food; *past tense* giā, *m.* gaī, *f.* (see Grammar).—H. U. P.

Janam, *s.m.* (S. janma, H. janm and janam), birth.—H. U. P.

Janamsākhī, *s.f.* (janam + sākhī, *q.v.*), 'an account of the birth,' biography; name of several books in Panjābī which give legendary accounts of the life of Gurū Nānak.

Janamṅā, *v.intr.* to be born.—H. P.

Janetī, *s.m.* a friend of the bridegroom, one of the many that take part in the bridal procession (called janet).—P.

Jangal, *s m.* (orig. Per.), forest, wilderness; uninhabited tract of country; jangal bār = jangal.—Per. U. H. P.

Jangāl, *s.m.* rust (*corr. fr.* Per. زنگال also زنگار and زنگ) verdigris.—P.

Janglī, *adj. m. f.* of the wilderness, wild, uncultivated; savage.—Per. U. P.

Jānīdā, -ī, *gerundive of* jāṅnā, to know (*v.* Gram.); known, thought, esteemed, believed.—P.

Janṅā, *v.tr.* (dialectic for jāṅnā), to know.—P. Old H.

Jāṅnā, *v.tr.* to know, esteem, consider, fancy, think; akīn jāṅnā, to believe (=یقین جاننا).—H. U. P.

Jant, jantu, *s.m.* living thing, creature, insect, worm.—H. P.

Jap, *s.m.* muttering prayers, telling one's beads; a muttered prayer or spell.—P.

Jāpe, *3rd sing. aor. of* jāpnā *for* japṅā: used in the phrases kī jāpe? and jāpe nahī, 'ere one can repeat it,' *i.e.* instantly; also = Parmesur jāṅe, 'God knows,' *i.e.* 'I cannot tell how,' 'in some way or other.'—P.

Japjī, *s.m.* name of a poem in the Ādi Granth, written by Gurū Nānak as an introduction to the whole; so called from the fact that, after the introductory ascription of praise to the Deity, comes the word jap, *i.e.* 'Repeat' (to jap is added jī as a term of respect).—P.

Japṅā, *v. tr.* to mutter (prayers); to repeat (mentally) the name of the Deity over and over again.—H. P.

Jārī, *s.f.* adultery; jārī karnī, to commit adultery (*fr.* jār, *cf.* Per. یار).—H. P.

Jāt, *s.f.* caste.—H. P. (in U. the A. ذات is used).

Jatā, *s.f.* long, unkempt, tangled hair (worn by ascetics).—H. P.

Jatar, *s.m.* cultivated land (= H. jutār).—H. P.

Jaṭṭ, *s.m.* name of a (Hindū and Muḥammadan) caste of farmers, one of that caste.—P.

Je, *conj.* if.—P.

Jehā, -ī (*v.* jihā, -ī).—P.

Jeṭā, -ī, *pron. adj.* as much (= H. U. jitnā, -ī); *pl.* as many: *also*, as long as, as large as.—P.

Jhagṛā, *s.m.* quarrel, dispute, contest.—H. U. P.

Jhaṅḍā, *s.m.* flag, banner.—H. U. P.

Jhaṛāuṇā, *v. tr.* (for charhāuṇā, *causat.* of charhṇā), to cause to go up, cause to ascend.—P.

Jhokṇā, *v. tr.* to throw, to supply (fuel to a furnace).—H. U. P.

Jhol, *s.m. f.* brood, litter; gravy, broth; goldwash.—H. P.

Jhūṭh, *s.m.* a lie, a falsehood.—H. U. P.

Jhūṭhā, -ī, *adj.m. f.* false, lying, deceitful: *s.m.* liar.—H. U. P.

Jī, *s.m.* life, heart, soul; *as a term of respect*, Sir (jī hā *or* jī *alone*, 'Yes, Sir.').—H. U. P.

Jīa, *s.m.* living thing, animate creature; animalcule.—P.

Jīā, *s.m.* life, soul (= jī).—H. P.

Jidhar, *adv.* whither; *erroneously* where (U. and H. *not* P.).

Jihā, -ī, *pron. adj. m. f.* (other forms are jehā, -ī, ajihā, -ī, ajehā, -ī, *q.v.*), such as (U. H. جیسا); rājā jihā manukhkh, = بادشاہ جیسا آدمی, 'a king-like man;' pakhīrā jihā hāl, 'a state like that of mendicants.'—P.

Jilā, *s.m.* (*corr. fr.* A. U. ضِلع), division of a province, district.—P.

Jind, *s.f.* (*corr.* of Per. U. زِندگی), life.—P.

Jiththe, *adv.* where (= H. U. جہاں).—P.

Jittā Randhāwā, *or simply* Jittā, name of a Jaṭṭ who became one of Gurū Nānak's converts.

Jiū, *adv.* as, when, like, jiū tiū, as—so (U. جیوں).—P.

Jīuṇ, *s.m.* life (H. jīwan).—P.

Jīuṇā, *v. intr.* to live, be alive (H. jīnā).—P.

Jīw, *s.m.* life, soul (H. jīwan); living thing; man's sentient individual spirit as distinct from the Jīwātmā or the *Anima Mundi*.—P.

Jo, *pron. rel. m. f.* who, which, that (*its correl. is* so), (*v.* Gram.); *conj.* that (= کہ), when (= جب).—H. U. P.

Jogī, *s.m.* a Hindū ascetic who practises austerities with a view to union (yoga, jog) with the Deity.—H. U. P.

Jor, *s.m.* strength, violence (*corr. fr.* Per. زور). [The sentence Merā pakhīr pur jor tā kuchh nahī, etc., is thus rendered, "I have no power over a faqīr, but I shall be doing no harm in bringing him with his own consent."]—P.

Joṛnā, *v. tr.* to join, add together; scrape up (for a living); unite; hatthh joṛnā, to fold the hands, to assume a suppliant attitude; bhajan wal joṛnā, 'to unite to worship,' to convert to piety.—H. U. P.

Judhdh, *s.m.* (S. H. yudh), contest, battle; judhdh karnā, to fight a battle.—P.

Jūn, *s.m.* birth, transmigration.—H. P.

K.

Kā, kī, *postp. m. f.* (H. and U., *not* P.), of.

Kabūl, *adj.m. f.* accepted (*corr. fr.* U. A. قبول); kabūl karnā, *v.tr.* to accept.—P.

Kābul, *s.m.* the city of Kābul, capital of Afghānistān.

Kad, *adv.* when? at what time? (=U. کب); uh kad āwegā? 'when will he come?' (often meaning either (1) he will never come, or (2) would that he were come!)—P.

Kade, *adv.* even, at any time, *esp. with neg.*, kade nahī, never; kade kade, sometimes, now and again. *Another form is* kadī (=U. H. کبھی).—P.

Kaḍhḍhṇā, *v. tr.* to take out, draw out; cast out, expel.—P.

Kadī, *adv.* at any time (=kade, *q.v.*).—P.

Kadīm, *adj. m. f.* (*corr. from* A. U. قدیم), ancient; kadīm te, from of old, from ancient times.—P.

Kadīmī, *adj. m. f.* (*corr. fr.* U. Per. قدیمی), ancient.—P.

Kahā, *s.m.* (*originally past part. pass. of* kahnā), what has been said; mere kahe de anusār, according to my saying.—H. U. P.

Kahā, *adv.* where? (in P. kiththe).—H. U.

Kahāuṇā, *v. tr.* to call, to name; *v. intr.* to be called, to be named (causat. of kahiṇā) (=H. U. kahānā, U. کہلانا).—P.

Kahiā, *past tense and past part. pass. of* kahiṇā *in the Lahindā dialect*=usual kihā, said, spoke.—P.

Kahiṇā, *v. tr.* to say, tell (U. H. کہنا); *past tense and past part. pass. irreg., m.* kihā, *f.* kahī.—P.

Kaī, *pron. and adj.* pl. of koī, several, certain.—H. U. P.

Kāī, *pron. and adj.* (Lahindā dial.)=koī, *also* =kaī.—P.

Kaid, *s.f.* (A. U. قید) imprisonment; a prison; kaid karnā and kaid kar laiṇā, *v. tr.* to imprison; kaid hoṇā, *v. intr.* to be in prison.—P.

Kaidī, *s.m.* a prisoner, captive (*corr. fr.* Per. U. قیدی).—P.

Kaidkhānā, *s.m.* (*corr. fr.* Per. U. قیدخانہ), prison.—P.

Kaisā, -ī, *pron. adj.* of what sort? of what kind? Kaise, in what manner, how?—H. U., not P.

Kakkar, *s.m.* snow, ice, frost.—P.

Kāl, *s.m.* time; fate, death.—H. P.

Kāl, *adv.* (*Braj for* کَل), to-morrow.

Kāḷā, -ī, *adj. m.f.* black (U. H. kālā, -ī).—P.

Kalat, *s.f.* (perhaps misprint for karat *or* kirt, *q.v.*), use, service, merit.—P.

Kalh, *adv.* to-morrow, yesterday (H. U. کَل); *s.f.* ditto.

Kali kāl (kali, *a die*, + kāl, *time*), *s.m.* the fourth and last age of mankind, the present age (supposed to be the last and worst. Hindūs say that it began 3102 B.C. and is to last 432,000 years; at the end of it the visible universe is to be destroyed.)—H. P.

Kall, *adv.* to-morrow, yesterday (= kalh and kallh).—P.

Kallh, *adv.* (= *above*).—P.

Kalliāṅ (also Kaḷiāṅ), *s.f.* welfare, prosperity, happiness (H. Kalyāṅ, *s.m.*).—P.

Kālū, *s.m.* name of Gurū Nānak's father.

Kam, *adj. m.f.* scanty, too little, very little.—Per. U.

Kāmā, *s.m.* a labourer in the fields, of low caste.—P.

Kamāī, *s.f.* earning; gain, profit; work: kamāī karnī, to work, to earn.—H. P.

Kamāuṇā, *v. tr.* to earn, gain, get; work, perform, commit (U. H. kamānā).—P.

Kamaṇḍal, *s.m.* a water-pot (earthen or wooden), especially that used by ascetics. Ḍaṇḍ kamaṇḍal, the staff and water-pot of a hermit (supposed to be his all).—H. P.

Kamdilā, -ī, *adj. m. f.* timid, cowardly (kam + dil).—P.

Kamḷā, -ī, *adj. m. f.* mad, foolish, insane.—P.

Kamm, *s.m.* (S. karma, √*kri*: H. U. کرم), work, deed: kamm dā hoṇā, to be useful: kamm āuṇā, to come into use, be useful; kamm kār, business.—P.

Kāmmā, *s.m.* a labourer (= kāmā, *q.v.*).—P.

Kaṇ, *s.m.* a little bit of anything, atom, grain.—H. P.

Kāṇḍ, *s.m.* section, part; joint (of a reed); chapter of a book.—H. P.

Kandhār, *s.m.* the town known in English as Kandahār, in Afghānistān.

Kandhī, *s.f.* (S. kandhi, *s.m.*), a cloud.—H. P.

Kaṇḍiāḷā, *s.m.* a prickly bush, thorn bush.—P.

Kann, *s.m.* the ear (U. H. kān).—P.

Kanniā, *s.f.* (for S. H. kanyā), a maiden, unmarried girl.—P.

Kannpāṭā, *s.m.* a member of the sect of ascetics (jogīs) founded by Goraḳhnāth; they are so called from having their ears slit to admit a glass ring (mundrā, often in Panjābī called mundar), the name means 'slit-eared;' in Hindī their name is kanphāṛā or kanpaṭṭā.—P.

Kapaṭ, *s.m.* hypocrisy, guile, pretence, deceit.—H. P.

Kapāṭ, *s.m.* forehead, skull, fate, destiny; (H. also a door); kisī dā (*or* de) kapāṭ khulṅā, to have a favourable change of fortune.—H. P.

Kapaṭī, *s.m.* a deceiver, hypocrite.—H. P.

Ḳapṛā (also kapparā), *s.m.* clothing, clothes, a garment.—H. U. P.

Kār, *s.m.* work, business.—Per. U.

Kaṛāhā, *s.m.* a shallow boiler for boiling sugar, etc., a cauldron.—H. P.

Kaṛāhī, *s.f.* a small boiler; a frying-pan.—H. P.

Karāiā, *s.m.* (strictly *past part. pass.* of karāuṅā, *q.v.*, *used substantively*), that which one is caused to do.—P.

Kaṛakṅā, *v. intr.* to roar, thunder, burst into a rage.—H. P.

Karāmāt, *s.f.* (*plur. used as sing.*, *cf.* U. اَسباب, etc.) (*pl.* of A. U. كَرامت), a wonderwork, miracle.—P.

Kāran, *s.m.* cause, reason: *postp.* with *de*, on account of, by reason of, because of (H. kāraṅ).—P.

Karāuṅā, *v. tr.* (*caus.* of karnā), to cause to do, cause to commit (H. U. كَرانا).—P.

Karbatt, *s.m.* (H. Karwat), self-sacrifice in order to obtain mukti; a kind of saw.—P.

Karj, *s.m.* a debt (*corr. from* A. U. قَرض).—P.

Karjī, *s.m.* (also karjāī) (from karj, *q.v.*), a debtor.—P.

Karm, *s.m.* (Sk. karma), deed, virtuous action, merit; the sum total of one's good and bad deeds.—H. P.

Karnā, *v. tr.* to do, make:—the *conjunct. part.* is used very idiomatically in P: *e.g.* (1) bahut bolaṅ karke, 'on account of, because of, much speaking': (2) jo Mātā Choṅī karke masāhūr hai, 'who is celebrated by the appellation Mātā Choṅī': (3) us nū Bālā karke ākhde han, 'they call him Bālā': past tense kītā, etc. (*v.* Gram. irreg. verbs): in the Jalandhar dialect karō = karo, *2nd pl. aor.* (*v.* Gram., p. 11, *note*): kar chukkṅā, to finish doing.—H. P. U.

Karodh, *s.m.* (also krodh, as in H., S. krodha), anger, wrath: kisī pur karodh karnā, to be angry with any one.

Kartār, *s.m.* (S. kartṛi, √kṛi) Maker, Creator (applied only to God).—H. P.

Kartārpur, *s.m.* name of a town in the Panjāb, now called Dehrā Nānak.

Karwat, *s.m.* self-sacrifice to obtain mukti (also P. karbatt).—H. P.

Kasbā, *s.m.* a small town (*corr. fr.* A. U. قَصبَة).—P.

Kasṭaṅī, *s.f.* (S. kashṭ), difficulty, trouble; pain, distress; poverty; kasṭaṅi dekhṅī, to see (*i.e.* experience) trouble.—P.

Kasūr, *s.m.* (*corr. fr.* A. U. قصُور), fault, guilt.—P.

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Kaṭhṭhā, -ī, *adj.* assembled, collected; kaṭhṭhā karna, *v. tr.* to collect, assemble (H. U. اکٹھا).—P.

Katr, *s.f.* =(1) kattar, *s.f.* a narrow slip (of cloth, etc.); =(2) katrā, *s.m.* parings, clippings; =(3) A. U. قَطْر, قَطْرَہ, a drop (of water, etc.).—P.

Kattak, *s.m.* the 7th Hindū month, Sept.-Oct.—H. P.

Kattṅā, *v. tr.* (H. Kātnā), to spin.—P.

Kaṭṭṅā, *v. intr.* to be cut, diminished, spent (as life), to be cut short, to cease, end; be obliterated, forgiven, kaṭṭīdā, ī, gerundive (*v.* Gram. under ghallnā).—H. P.

Kāū, *s.m.* a crow (H. U. کوّا).—P.

Kauḍā, *s.m.* name of a Rākshasa or giant with whom Nānak had an adventure, which is related in our 2nd extract from the Janam Sakhī.

Kaum, *s.f.* (*corr. fr.* A. U. قوم), a people, nation.

Kauṅ, *interr. pron.* (*v.* Gram.), who? (U. H. Kaun, Mar. koṅ).—P.

Kauṛī, *s.f.* a *cowry*-shell (used as money, 50 to a pice or paisā).—H. U. P.

Keḍā, -ī, *adj.* of what size *or* amount? keḍī dūr, how far? (=H. U. کتنا).—Keḍāku, *m.* keḍīku (*see* Gram.), about what size, etc. (another form is keṭā, ī).—P.

Kerā, -ī, *postp.* (Old H. and poet. =کی, کا), of.

Khabbā, -ī, *adj. m.f.* left (of the hand).—H. P.

Khabar, *s.f.* (*corr. fr.* A. U. خبر), news, tidings, information, warning.—P.

Khabardār, *adj. m.f.* (*corr. fr.* Per. U. خبردار), careful, on one's guard; khabardār hoṅā, to beware.—P.

Khabarsār, *s.f.* (*see* khabar), news, tidings.—P.

Khādā, -ī, *past tense and past part. pass. of* khāṅā, *to eat* (Lahindā dial. = khādhā, *v.* Gram. *Irreg. Verbs*), eaten.—P.

Khādhā, -ī, *past tense and past part. pass. of* khāṅā, eaten.—P.

Khāk, *s.f.* (*corr. fr.* Per. U. خاک), earth, dust; anything worthless or scanty; khākū khāk, *a form used in the Granth* (*cf.* such forms of bīchō bich, in H. and U.), dust of dust, very dust.

Khalās, *s.m.* deliverance, release (*corr. fr.* A. U. خلاص); *adj. m.f.* released, freed, delivered; completed, finished; khalās hoṅā, to be free, released; to be finished, done; khalās karnā, to free.—P.

Khāṅā, *v.tr.* to eat (H. U. کھانا); khā laiṅā, *v.tr. intens.* to take and eat; khā jāṅā, to go and eat; sugand khāṅī, to swear an oath; dukhkh khāṅā, to suffer pain. (*Imper.* khāh, etc., *past part. pass.* khādhā, *v.* Gram. Irreg. Verbs.)—P.

Khāṅā, *s.m.* food (H. U. کھانا).—P.

Khaṅḍ, *s.m.* one of the nine great divisions of the earth recognized in Hindū geography; part, portion; section; continent; sachch khaṅḍ in the Granth = the Hindū Satya lok, the Heaven of Brahmā (after reaching which one does not undergo further transmigration), the highest heaven.—H. P.

Khaṅḍṅā, *v. tr.* to break, rescind, annul, cut to pieces.—P.

Khaṛā, -ī, *adj. m. f.* standing, erect, firm; khaṛā hoṅā, to stand; to come to a stand, stop, halt, cease.—H. U. P.

Kharāb, *adj. m. f.* bad, decayed; evil, wicked (*corr. from* A. U. خراب).—P.

Kharāit, *s.f.* (*corr. fr.* A. U. خیرات), alms.—P.

Khaṛāw̃, *s.f.* (*sing. and plur. the same*), patten, clog, wooden shoe (H. khaṛāw and kharāū̃).—P.

Kharch, *s.m.* (*corr. fr.* U. خرچ and that from A. Per. خرج), expense, expenditure: kharch karnā, *v. tr.* to expend.—P.

Kharīdṅā, *v. tr.* (U. خریدنا from Per. خریدن; *the proper P. is* mūl laiṅa = H. mol lenā), to buy, purchase.

Khaṛkāuṅā, *v. tr.* to knock, knock at (nū̃, pur) a door (= U. H. khaṭkhaṭānā) —P.

Khaṭ, *adj. num.* (S. shaṭ) six: khaṭ sāstr, the six S'āstras, *i.e.* the six philosophical systems (Nyānya, Vaiśeshika, Mīmāsa, Vedānta, Sānkhya, Pāṭanjala) and the books in which they are explained.—H.

Khaṭṭṅā, *v. tr.* to earn, gain, acquire.—P.

Khattrī (also and more correctly Khatrī), *s.m.* one of the khatrī (S. kshatriya, H. U. chhatrī) or old military caste—the second of the old Hindū castes.—H. P. (Gurū Nānak belonged to the Wedī clan (*got*) of this caste).

Khāwaṅā, *v. tr.* (Lahindā dial. for khāṅa, *q.v.*), to eat.

Khāwand, *s.m.* (*corr. fr.* Per. U. خاوند), a husband, lord.

Khelṅā, *v. intr.* to play, sport, gambol.—H. U. P.

Khiāl, *s.m.* (*corr. fr.* A. U. خیال), thought, opinion, fancy; khiāl karnā, to think.

Khimā, *s.f.* (H. kshimā, S. kshamā), patience, forbearance; pardon.—P.

Khojṅā, *v. tr.* to seek, to look for.—H. P.

Kholṅa, *v. tr.* to open, loosen, let loose (also in P. khuhulṅā, *q.v.*)—H. U. P.

Khoṅā, *v. tr.* to lose, waste, get rid of.—H. U. P.

Khoṭā, -ī, *adj. m. f.* false, worthless (of coins, etc.); base, insincere, deceitful, wicked.—H. U. P.

Khūhā, *s.m.* a well, pit (H. U. کوا).—P.

Khuhulṅā, *v. tr.* to loosen, let loose, free; open (= H. U. کھولنا).—P.

Khuḷāuṅā, *v. tr.* (caus. of khāṅā), to cause to eat, feed, give to eat; *intens.* khulā deṅā: ṭhokar khulāuṅā (kisī nū̃), to cause one to stumble.—P.

Khurmā, *s.m.* name of a town near Kābul in Afghānistān, near which Mardānā, Gurū Nānak's first disciple, died.

Khus, *adj. m. f.* (*corr. fr.* Per. U. خوش), pleased, satisfied, happy.—P.

Khusī, *s.f.* (*corr. fr.* Per. U. خوشی), pleasure, happiness; tusāḍī khusī, whatever you wish, as you please; *in* Panj. *also adj. m.f.* happy, pleased.—P.

Ki, *conj.* that; for, since.—H. Per. U. P.

Kī, *interr. pron.* what? (S. kim, U. H. kyā).—P.

Kiā, *inter. pron.* (=U. H. kyā, for P. kī), what?—*also used in asking a question.*

Kīch, *s.m.* mud; dirt (=kīchaṛ).—H. (*Panj. is* chikaṛ).

Kīchai (*obl. sing. of Old Panj.* kīchu, *nom. for* kīch, *used in the Ādi Granth: this form is used without a postp.*) = kīch dā *or* kīch wīchch.

Kichch, *pron.* anything, something; nā-kichh, nothing (Lah. dial. for kuchh).—P.

Kidharō, *adv.* whence? from where? (U. H. kidhar, whither? + P. ō, from).

Kihā, -ī, *adj. m. f.* of what sort? to what degree? (=U. H. kaisā).—P.

Kihā, *past tense and past part. pass. of* kahiṅā, to say, to tell (*v.* Irreg. Verbs).—P.

Kikkur, *adv.* how, in what manner.—P.

Kime, Kimē, *and* Kimī, in some way, somehow.—P.

Kīnā, -ī, *past part. pass. and past tense* (Braj) *of* karnā, to do, make: beṛī band kīnī, '(he) fastened the fetter.'

Kinhā, *obl. pl. of pron.* koī (*v.* Gram.)—P.

Kīṛā, *s.m.* a worm, any creeping thing.—H. U. P.

Kirpā, *s.f.* (S. *kṛipā*), kindness, mercy, favour, compassion: kise de utte kirpā karnī, to show favour or mercy towards one.—H. P.

Kirt, *s.f.* (S. *kṛita*, done, √*kṛi*; H. krit), work; result, consequence; merit (=karm).—P.

Kirtārth, *s.m.* (H. Kritārth), accomplishment of one's purpose, discharge of duty; success: *adj. m.f.* successful.—P.

Kis, *obl. sing. of* kauṅ, who? *v.* Gram.—H. U. P.

Kise, *obl. sing. of* koī (H. U. kisī).—P.

Kisī, *obl. sing. of* koī, *v.* Gram. (H. U. P.): kisī dī (gall) suṅnī, to listen to, attend to one.

Kit, *Western P. form of* kis, *q.v.*

Kītā, -ī, *past part. pass. and past tense of* karnā (*v. Irr. Verbs*).—P.

Kitāb, *s.f.* a book (Panj. pothī or granth).—A. Per. U.

Kite, *adv.* somewhere (=H. U. کہیں).—P.

Kitnā, -ī, *adj. m. f.* how much? how many?—H. U.

Kiū, *adv.* why? for what reason (U. کیوں)?

Kiunki, *conj.* since, because (H. kyonki, U. کیونکہ).—P.

Kiunkar, *adv.* how (H. kyonkar, U. کیونکر).—P.

Ko, *postp. marking obj. direct or indirect* = P. nū.—U. H.

Koh, *s.m.* (= H. U. کوس), a *kos*, or distance of from one and a half to two English miles.—P.

Koī, *pron. and adj. m. f.* any one, some one; any, some; koī ... nahī, no one, no, none. (*See* Gram.)—H. P. U.

Koḷ, *postp. with* de, with, near; by means of.—P.

Kom, *s.f.* (*corr. fr.* A.U. قوم), people, nation; *another P. form* is kaum, *q.v.*

Koṭhrī, *s.f.* a small room, store room.—H. U. P.

Krodh, *s.m.* anger. (*See the more common P. form* karodh).

Kripā, *s.f.* mercy, pity (S. kṛipā; usual P. kirpā, *q.v.*).—H.

Kuchh, *pron. and indef. adj. of quantity, m.f.* some, any; something, anything; kuchh nahī, nothing, none.—H. U. P.

Kuchhchhaṛ, } *s.m. f.* the hip, haunch; kuchhchhaṛ (pur) laiṅā, 'to seat (a child)
Kuchhchhuṛ, } on one's hip,' = to take it into one's arms, to nurse it: kuchhchhaṛ hoṅā = kuchhchhaṛ pur hoṅā, 'to be on the hip,' *i.e.* to be a baby in arms.—P.

Kujh, *pron. etc.* (Lahindā for kuchh, *q.v.*), something, etc.—P.

Kul, *s.f.* family; kul-parohat, *s.m.* family priest (*v. sub.* parohat).—H. P.

Kulchhetrā, *s.m.* name of a town a little north of Agra.

Kūmal, *adj. m. f.*; soft, mild, gentle (H. Komal).—P.

Kūṅā, *s.m.* corner (H. N. کونا).—P.

Kurān, *s.m.* (*corr. fr.* A. U. قُرآن), the Qurān, the sacred book of the Muḥammadans.

Kurāhī, *s.m.* a heretic (Ku, H. S. 'bad' + rāh, way); kurāhī suṅnā, to be called a heretic (*cf. the use of* audire *in Latin*).—P.

Kuṛmāī, *s.f.* betrothal (*fr.* kuṛam, marriage relationship).—P.

Kuṛtā, *s.m.* a shirt worn outside the trousers, a jacket, waistcoat (Per. U. کُرتہ).—P.

Kuṭamb, } *s.m.* household, family, relatives, progeny.—H. P.
Kuṭumb, }

Kuttā, *s.m.* a dog.—H. U. P.

Kuṭwār, *adv.* (H. P. Koṭ, a crore, very many, wār = bār, time, turn), very many times, very often.—P.

L.

Lābh, *s.m.* gain, advantage, profit.—H.

Labhbh, *s.m.* gain, etc. (= H. lābh).—P.

Labhbhṅā, *v. tr.* to gain, acquire, *v. intr.* to be gained, to come to hand (= milṅā).—P.

Lagāuṅā, *v. tr.* (*caus. of* laggṅā), to apply, cause to touch (more usual form Lāuṅā).—P.

Lāgnā (O. H.=laggṅā P., *q.v.*).—H.

Laggṅā, *v. tr.* to touch, affect, concern, begin: *intr.* to be attached to, belong to (H. U. لگنا).—P.

Lāhaur, *s.m.* the city of Lahore, capital of the Panjāb; also name of the district (ضلع) in which it is situated.

Lahiṅā, *s.m.* name of a subdivision of the Khatrī (Kshatriya) caste.

Lahiṅā, *v. tr.* to take, receive (payment of a debt), (another form of laiṅā) (H. U. لینا).—P.

Laī, *postp. with or without* de, on account of, for the sake of, because of (H. U. liye).—P.

Laī (*past part. pass. and past tense of* laiṅā, *f. of* liā), taken, took (*v.* Irreg. Verbs).—P.

Lāik, *adj. m. f.* (*corr. fr.* A. U. لائق: *proper Panj.* jog *fr.* yogya), worthy; uh kisī wastu de lāik hai, he is worthy of a certain thing.

Laiṅā, *v. tr.* (=U. H. lenā), to take, receive, grasp: *past tense, etc.* liā, laī, *m. f. aor.* lawā̃, *etc.* (*verb irreg. v.* Gram.); lai laiṅā, *intens.* (=le lenā, H. U.); lai āuṅā, to bring (*intr. as* H. U. لے آنا); lai jāṅā, to take away, carry off (*intr. as* H. U. لے جانا).—P.

Lajāṅā, (*corr. fr.* lai jāṅā *fr.* laiṅā, *q.v.*), to take away, carry off; (*considered intr. as in* H. U., *because the* jāṅā *is intr. although the* laiṅā *is trans.*; *hence the agent in the past tenses is not put in the agential, but in the nom.*)—P.

Lakhmī Dās, *s.m.* (*for* H. Lakshmī Dās), name of Gurū Nānak's second son.—P.

Lālā, *s.m.* a Hindū title of respect = Mr. or Esq.—H. U. P.

Lālo, *s.m.* name of a carpenter who was a friend of Gurū Nānak and at whose house the latter for some time resided.

Lālū, *s.m.* name of Kālū's brother; he was therefore Gurū Nānak's paternal uncle.

Latāṛnā, *v. tr.* (*from* lāt, a kick), to trample on, tread under foot; despise.—H. U. P.

Lāuṅā, *v. tr.* (*caus. of* laggṅā and=H. U. لگانا), to apply, cause to touch.—P.

Lawe, *3rd sing. aor. of* laiṅā, *q.v.*—P.

Lehu, *2nd sing. imperat. and 3rd sing. aor.* (Old H., Western P. and Braj *for* H. lewe, P. lawe) *of* laiṅā, *q.v.*

Lekhkhā, *s.m.* account, bill (=A. U. حساب).—H. P.

Liāuṅā (*contracted for* lai āuṅā, *v. sub* laiṅā), *used as intrans. verb* (*for reason see under* lajāṅā) to bring (=H. U. لے آنا).—P.

Likhṅā, *v. tr.* to write.—H. U. P.

Līṭā, -ī, *past part. pass. and past tense of* laiṅā, to take (*v.* Gram. *sub Irreg. Verbs*).—P.

Lobh, *s.m.* covetousness, avarice (=H. U. لالچ).—H. P.

Lodī, *s.m.* proper name of the kings of an Afghān dynasty so called, which ruled at Delhi from 1450 to 1526, at which latter date the last sovereign of the house, Ibrahīm Khā Lodī, perished at the battle of Pānīpat in battle against Bābar.

Lok, *s.m.* a person, people (=U. لوگ, except that the latter is *always plural*, while P. lok is also *sing.*).—H. P.

Loth, *s.f.* dead body, corpse.—H. P.

Lukṅā, *v. intr.* to hide, lie hid, be hidden.—H. P.

Lūṅ, *s.m.* salt (H. lon).—P.

M.

Mā, *s.f.* mother (U. also ماں):—H. U. P.

Machhchī, *s.f.* a fish (S. matsya, U. مچھلی).—H. P.

Mad, *s.m.* (Sk.), intoxicating liquor; drunkenness, lasciviousness, passion; rapture; pride, conceit.—H. P.

Madīnā, *s.m.* the city of Medina, the place of Muḥammad's burial.

Magan, *adj. m.f.* joyful, glad, happy.—H. P.

Magher, Maghghar, } *s.m.* name of a month (from middle of Nov. to middle of Dec.).—H. P.

Māh, *s.m.* (*corr. fr. Per.* ماہ), a month.—P.

Mahal, *s.m.* (for A. U. محل), place, palace, abode, quarter; sachche dā mahal, 'the habitation of the True One,' *i.e.* God.

Mahārāj, Mahārājā, } *s.m.* (Sk. mahā, great + rājā, king), a great king; a Mahārājā; *often used in* H. and P. *in addressing any superior* = Sir, My lord.—H. P.

Mahī, *s.f.* (S. mahishī, *cf.* U. بھینس), a cow buffalo.—P.

Mahīal, *s.m.* the surface of the earth, the inhabited earth.—H. (Poet.).

Mahīnā, *s.m.* (U. مہینہ), a month.—P.

Mahitā, *s.m.* (a title of respect given to Brahmaṅs, Kshatriyas, etc.), Sir.—H.

Mai, *obl. sing. of* maī = U. H. mujh, *v.* Gram.—P.

Maī (*Lah. dial. obl. sing. of* maī = mai).—P.

Maī, 1*st pers. pron. sing. nom.* (*and agential in* P.).—H. U. P.

Māiā, *s.f.* (=S. H. māyā), illusion. (The Hindūs say that the whole visible world is an illusion, as is also the idea of personality.)—P.

Mail, *s.f.* dirt, filth, pollution; sadness, displeasure.—H. U. P.

Majūd, *adj. m. f.* (*corr. of* A. U. موجود), existent, present.—P.

Makkā, *s.m.* the city of Mecca (مكّه), where Muḥammad was born.

Mālak, *s.m.* (*corr. fr.* A. U. ملك), owner, master.—P.

Malṅā, *v. tr.* to rub, polish, anoint; tread on.—H. U. P.

Malechh, *s.m.* (S. mlechha), any one not of Hindū birth, a foreigner, barbarian, outcast.—H. P.

Mālo, *s.m.* name of a Musalmān carpenter, who became a disciple of Gurū Nānak.

Mamatā, *s.f.* egotism, pride; covetousness, arrogance; selfishness; individuality, belief in one's individual existence.—S. H. P.

Man, *s.m.* the mind, heart (in all senses).—H. P.

Manasā, *s.f.* mind, desire, inclination, purpose.—S. H.

Maṅḍalī, *s.f.* (H. maṅḍalī), circle, disc; congregation, assembly.—P.

Mangṅā, *v. tr.* to ask, beg (H. U. مانگنا), duā mangṅī, to pray (U. دعا مانگنی), kisī te (*to* any one).

Manjh, *s.m.* name of a caste of Rājpūts; an individual of that caste.—H. P.

Manjhārā, *s.f.* (*perh. f. of* manjār, a cat; S. mārjār, Mar. mānjar), a female cat.

Manjhot, *s.f.* name of a daughter of Hayāt Khā, who was given in marriage to Gurū Nānak, his first wife, Choṅī, being still alive. For the sake of honour she is called Mātā Manjhot. (The Sikhs entirely deny the story of Nānak's taking her, as narrated in our Second Extract.)

Manjī, *s.f.* (*dimin. of* H. P. manjā), a little bed, pallet, couch; a raised chair; a kind of throne.—P.

Manjūr, *adj. m.f.* acceptable, accepted (*corr. fr.* A. U. منظور): manjūr karnā, *v. tr.* to accept, approve of, agree to.—P.

Mānnā, *v. tr.* to respect, obey; honour, acknowledge (a command, duty, etc.).—H. U.

Manṅā, *v. tr.* (P. *form of above*), to respect, honour, revere, keep (a command).—P.

Manorath, *s.m.* wish, desired object, aim (S. *fr.* manas, mind, + ratha, chariot).—H. P.

Manūā, *s.m.* the heart, will; desire.—H.

Manukhkh, *s.m.* (S. manushya, H. mānus), man, mankind; a human being, a man (homo).—P.

Māph, *adj. m. f.* (*corr. fr.* A. U. معاف), forgiven; māph karnā, *v. tr.* to forgive.—P.

Mār, *s.f.* a beating, blow, stroke; mār khāṅī, to be beaten.—H. U. P.

Māṛā, -ī, *adj. m. f.* (*corr. fr.* mārā, *fr. verb* mārnā, *q.v.*), lean, weak, worthless, low, bad.—P.

Maran, *s.m.* dying, death; janam maran kaṭṭṅā, 'birth and death to cease,' *i e.* to be absorbed into the Deity.—H. P.

Mardānā, *s.m.* name of a Mirāsī, a servant of Kālū; he became one of Gurū Nānak's most devoted followers.

Mardānā rāg, *s.m.* name of a certain tune (rāg).

Māre, *postp. with* de, on account of, because of, by reason of.—H. U. P.

Mārg, *s.m.* road; method; search; sect, religion.—H. P.

Mārgī, *s.m.* a sectarian; one following any particular religion.—H. P.

Maṛhī, *s.f.* monument of a Hindū, shrine of a deceased Hindū; jogī's hut, small temple near a grave.—H. P.

Marjī, *s.f.* (*corr. fr.* U. مرضی), will, good pleasure; jo marjī, jo tuhāḍī marjī howe, as you will, whatever you please.—P.

Marnā, *v. intr.* to die; mar jāṅā, *intens.*: *p. part. and past tense* moiā, *m.* moī, *f.* (*v.* Gram. Irreg. Verbs).—H. U. P.

Mārnā, *v.tr.* to strike, hit, beat; embezzle; mār mārnā, to give a beating; mār siṭṭṅā, to slay, kill (=U. H. mār ḍālnā).—H. U. P.

Mārū, *s.m.* name of a certain tune or song (rāg).—P.

Masāhūr, *adj. m. f.* (*corr. fr.* A. U. مشہور), well known, renowned, celebrated.—P.

Masīt, *s.f.* (*corr. fr.* A. U. مسجد), a mosque; used in the N.T. for a synagogue.—P.

Mat, *s.f* (S. mati), belief, religion; sect.—H. P.

Mātā, *s.f.* mother; mātā pitā (S.), father, and mother, parents (*s.m.*)=U. ماباپ. Mātā is given as a title of respect to Nānak's wives, Mātā Choṅī and Mātā Manjhot.—H. P.

Mātā, -ī, *adj. m.f.* drunk, intoxicated; māiā mad kā mātā, 'intoxicated with the liquor of illusion,' engrossed in worldly cares.—H. P.

Matt, *s.f.* (S. mati), advice, instruction, wisdom; the mind, purpose; opinion, belief.—P.

Māyā, *s.f.* (S. and H. of Māiā, *q.v.*).—H.

Me, *one form of the obl. sing. of* maī, *used only with* te, *instead of* mai, *as* me te, 'from me.'—P.

Melā, *s.m.* a meeting; a fair, gathering.—H. P. U.

Melgeḷ, *s.m.* interview, meeting, conversation.—P.

Mep, *s.m.* a measure, a vessel for measuring.—P.

Merā, -ī, *poss. pron. m. f.* my.—H. U. P.

Mewā, *s.m.* (*corr. fr.* Per. U. میوہ), fruit.

Mīh, *s.m.* (U. H. mēh), rain.—P.

Miharwān, *adj. m. f.* kind, beneficent; kind one (Per. and U. مہربان).—P.

Mihnat, *s.f.* (*corr. fr.* A. U. محنت), toil, exertion, effort; mihnat karnī, to toil, strive, labour.

Milāp, *s m.* (as in H., but in U. it is *f.*), an interview, meeting; harmony, concord, agreement; an alliance.—H. U. P.

Miḷnā, *v. intr.* to meet, mix with (nā), associate with; to come to one, be gained, be obtained: miḷ jāṇā, *intens.*: miḷiā rahiṇā (kise nāl), to cling to one, associate with one continually.—H. U. P.

Miṇṇā, *v. tr.* to measure, mete out.—P.

Minnat, *s f.* (in Per. it means kindness), favour, entreaty: minnat karnī, to entreat.—Per. U.

Mirāsī (*other forms* mīrāsī and marāsī: *fr.* A. U. میراث, inheritance), a caste of low origin (=ḍūm, *q.v.*, *but a more respectful term*), of which some members are Hindūs and some Muḥammadans; a member of that caste. (At weddings the family mirāsī recites the genealogy of the family.)—P.

Mitr, *s.m.* a friend.—H. P.

Modīkhānā, *s.m.* (H. modī, merchant, grain-seller, + Per. خانہ, house), storehouse, steward's room [a sort of grain magazine belonging to a prince or great man, who would give his favourites or the poor orders upon the steward for so much grain]: modīkhānā karnā, to do a steward's work, to act as steward, take charge of a modīkhānā.—P.

Molwī, *s.m.* (*corr. fr.* A. U. مولوی), a Muḥammadan teacher.—P.

Moṛnā, *v. tr.* (*caus. of* muṛnā), to turn away, avert; *esp. with* mūh, to turn away the face.—H. P.

Motī, *s.m.* a pearl.—H. U. P.

Muddaī, *s.m.* (*corr. fr.* A. U. مدعی), claimant, plaintiff, opponent in a lawsuit.

Mūh, *s.m.* face, countenance, mouth (H. U. منہ).—P.

Mūjab, *s.m.* cause, reason (*corr. fr.* A. Per. U. موجب); *postp.* (*with or without* de), according to, because of.—P.

Mujāur, *s.m.* (*corr. fr.* A. Per. U. مجاور), a guardian of a mosque or Muḥammadan saint's grave or shrine, who receives the offerings of devotees.—P.

Mukaṭ, *s.m.* crown, crest, peak, point, tuft.—H. P.

Mukh, *s.m.* face, countenance, mouth.—H. P.

Mukht, *adv.* (*corr. fr.* U. مفت), gratis, for nothing, freely, without payment.—P.

Mukt, *s.f.* (*fr.* H. S. mukti), deliverance from consciousness of personality, absorption in the deity, salvation; *adj. m.f.* (S. mukta, *past part. pass.*), saved, delivered; mukt karnā, *v. tr.* to save (in the H. sense).—H. P.

Muḷā, *s.m.* name of the father of Choṅī, wife of Gurū Nānak.

Mulākāt, *s.f.* (*corr. fr.* A. U. مُلاقات), a meeting, interview, conversation; mulākāt karnī (kise nāḷ), to have an interview with one.—P.

Mulāṅa (*corr. fr.* A. U. مولانا), *s.m.* a Muḥammadan learned man, teacher (religious) of high rank.—P.

Mulkh, *s.m.* (*corr. fr.* مُلک), a country.—P.

Multān, *s.m.* the city of Multān, about 200 miles S.W. of Lahore.

Mundhā, *v. tr.* to shut, close up (esp. the eyes).—H. U. P.

Munsī, *s.m.* (*corr. fr.* A. U. مُنشي), a clerk, a teacher of (the Arabic, Persian, or Urdū) languages.—P.

Mūrat, *s.f.* (H. also mūrti), form, shape, image.—H. P.

Mūrkh, *s.m.* a fool; *adj. m. f.* foolish.—H. P.

Muṛnā, *v. intr.* to turn away, turn round, return.—H. P.

Musalmān (U. *corr. fr.* A. مُسلِم), *s.m.* a Musalmān, a Muḥammadan.—U. H. P.

Muṭiār, *s.f.* a young marriageable girl.—P.

N.

Nā, *neg. adv.* not, neither (H. U. na).—P.

Nā̃, *neg. adv.* no (= H. U. P. نہیں, *used in answering a question*).—P.

Nabāb, *s.m.* (*corr. fr.* U. نوّاب, *pl. of* A. U. نائب, *but used as sing. in* U. *cf.* Eng. 'Nabob'), a Muḥammadan title, Nawwāb.—P.

Nabī, *s.m.* a prophet (A. نَبِی).—U. P.

Nāchṅā, *v. intr.* to dance.—H. U. P.

Nāg, *s.m.* a snake, a large serpent; Kāḷā nāg = Sk. *kṛi*shṅasarpa, 'a black snake,' the cobra di capello.—H. P.

Nagan, *adj. m. f.* naked (*cf.* nangā); *s.m.* a naked ascetic.—H. P.

Nagar,
Naggar, } *s.m.* a town, a city.—H. P.

Nagarī, *s.f.* = nagar.—P.

Nāh, *s.f.* refusal; kise kamm karne te nāh karnī, to refuse to do a certain job.—P.

Nāhi, *neg. adv.* (*another form of* nahī, *q.v.*), not; *s.f.* refusal (= nāh, *q.v.*).—P.

Nahī, *neg. adv.* not; kuchh nahī, nothing.—H. U. P.

Nāhī, *neg. adv.* not (= nahī).—P. Mar.

Nai, *postp.* (= U. H. ne, *which is sometimes used in* P. *also*), by (used to denote the agent, with the past tenses of trans. verbs, *v.* Gram. Probably fr. -ina, term. of Sk. instrumental case; Mar. nē).—P.

Nāl (*or* nāḷ), *postp.* (*with or without* de), *and adv.* with, along with, together with.—P.

Nām, *s.m.* (*the usual* P. *form is* nāū, *q.v.*), a name (often in the Granth used as = Parmesur dā nām, 'the name of God,' and hence = the Deity).—H. U. P.

Namā, -ī, *adj. m.f.* (*Jalandhar Dial. for* nawā), new.—P.

Nāme, *adv.* by name.—H. P.

Namitt, *s.m. etc.* = nimitt, *q.v.*—P.

Namitt, *s.f.* (*fr.* H. namati), bowing, *obeissance.*—P.

Nānak, *s.m.* Gurū Nānak, the founder of the Sikh religion, born 1469 A.D., died 1539 A.D.

Nānakāṇā, *s.m.* a village (also called Talwaṇḍī) not far from Lahore; Gurū Nānak was born here.

Nānakī, *s.f.* Nānakī, sister of Gurū Nānak.

Nang, *s.m.* nakedness, shame; nang bhukhkh (H. nang-bhūkh), nakedness and hunger, poverty.—H. P.

Nangā, -ī. *adj. m.f.* naked.—H. U. P.

Nāngā, -ī, *adj. m. f.* (*dial. for* nangā, -ī, *q.v.*).—P.

Narak, *s.m.* Hell (the place of torment; the lower world or Hades generally is called Pātāl, H., or Patāl, P.; Hindūs say that there are twenty-four divisions of Narak).—H. P.

Nās, *s.m.* (H. nāś), destruction; us dā nās howegā, he shall perish.—P.

Nasīhat, *s.f.* (*corr. fr.* A.U. نصيحت), advice, counsel, direction (*given by a superior to an inferior*, in this differing from صلاح).

Naṭ, *s.m.* a dancer, rope-tumbler, actor; name of a gipsy caste; name of a mode in music.—H. P.

Naṭ biddiā, *s.f.* (H. naṭ widyā), art of a gipsy, jugglery.—P.

Naṭsālā, *s.f.* (H. nāṭ+śālā), a dance-house, place for acting.—P.

Naṭūā, *s m.* (H. naṭwā), an actor, rope-dancer.—P.

Nau, *num. adj. m. f.* nine; nawā (nauā), *obl.*—H. U. P.

Nāū, *s.m.* a name (H. U. nām).—P.

Nauā, *obl. of* nau, nine.—P.

Naukar, *s.m.* a servant, attendant.—Per. U. H.

Nāw, *s.m.* a name (*v.* nām and nāū).—P.

Nawā, -ī, *adj. m.f.* new (=H. U. nayā; Mar. nawā).—P.

Nāwā, *s.m.* (Braj), a name (=nām, *q.v.*).

Nekī, *s.f.* goodness (*fr.* U. Per. نيک, good).—Per. U. P.

Nere, *post. and adv.* near, close to (te).—H. P.

Netr, *s.m.* (S. netra), the eye.—H. P.

Niāi, *s.m.* justice, right (H. nyāy).—P.

Niāī, Niāĩ, } *adj.m. f.* just, righteous: *s.m.* a judge.—P.

Niāī, *postp. with* dī, like, resembling, similar to.—P.

Niāmat, *s.f.* (*corr. of* A. U. نعمت), favour, gift.—P.

Niāu, Niāũ, } *s.m.* justice, right, equity; judgment.—P.

Nīch, *adj.m. f.* low, base, mean, worthless.—H. P.

Nihāl, *adj.m. f.* prosperous, fortunate, happy: nihāl karnā, *v.tr.* to make happy.—H. P.

Nihchā, *s.m.* belief; inquiry; resolve: nihchā karnā, to ascertain, to believe (H. nihchā, nischā, niśchai, *fr.* Sk. nis + √ chi).—H. P.

Nihkarmā, -ī, *adj.m. f.* devoid of karma or merit (*v. sub* karm).—P.

Nihphal, *adj.m. f.* fruitless, devoid of fruit; profitless, useless (nih + phal).—P.

Nikāḷnā, *v. tr.*, to drive out, cast out (caus. of nikkalnā).—H. U. P.

Nikkalṅā, *v. intr.* to come out, go out (U. H. nikalnā): *in comp.* nikkal āuṅā, to come out; nikkal jāṅā, to go out.—P.

Nimitt, *s.m.* mark, sign, omen, cause, fortune, share; *postp. with* de, for the sake of, for the purpose of.—H. P.

Nimoḷī, *s.f.* name of a kind of plant, a kind of creeper or vine bearing a yellow berry.—P.

Nindiā, *s.f.* (H. nindā), blame, reproach, abuse (kisī dī nindiā karnī, to abuse any one).—P.

Nīngar, *s.m.* a little child (*cf.* Mar. lēkarū).—P.

Nirā, *adv.* only, merely, simply.—P.

Nirankār, *adj.m. f.* devoid of form, incorporeal (*fr.* Sk. nirākāra *fr.* nir + ākār, form): *s.m.* (esp. common in Granth), the Formless One, God.—H. P.

Nirankārī, *adj.m. f.* related to Nirankār or the Formless One, divine.—P.

Nirās, *adj.m. f.* (Sk. nir-āśa), without hope, despairing.—H. P.

Nirehār, *adj.m. f.* (other forms H. and P. are nirāhār and nirihār, *fr.* Sk. nir + āhār), devoid of food, fasting, hungry.—H. P.

Nirmal, *adj.m. f.* free from dirt or defilement, pure, clean; clear, transparent, limpid.—H. P.

Nitt, *adj.m. f. and adv.* continual; always (Sk. nitya, H. nit).—P.

Nīū, *s.f.* foundation, foundation-stone (U. نیو).—P.

Nũ, *postp.* (= U. H. ko), to (also indicates the direct object of transitive verbs).—P.

Nukhsān, *s.m.* (*corr. fr.* A. U. نقصان), defeat, loss, waste; harm, injury: nukhsān karnā, *v. tr.* to injure, to do mischief to.—P.

O.

-o, *demonst. term.* = U. H. -ī (*v.* Gram.); *e.g.* iho, P. = H. yahī = U. یہی.—P.

Oddarnā, *v. intr.* to feel depressed, mournful, to grieve (esp. for loss of a relative or at leaving one's native land), to suffer from home-sickness (heimweh).—P.

Oh, *pron., pl. nom. of* uh, *m.f.* they, those (*v.* Gram.).—P.

Oprā, -i, *adj.m.f.* strange, foreign; *s.m.f.* a foreigner, stranger.—P.

Oṛ, *s.m.f.* the end, termination.—P.

Oṛak, Oṛuk, } *s.m.f.* = oṛ, the end; oṛak nū, oṛuk nū, at last, finally.—P.

P.

Pachhāṅnā, *v. tr.* (more usually pachhāuṅnā, *q.v.*), to recognise.—P.

Pachhāuṅnā, *v. tr.* (H. U. پہچاننا), to recognise; *past part. irreg.* (*v.* Gram.).—P.

Padārth, *s.m.* (Sk. pada + artha), meaning; thing, substance; good; rarity. —H. P.

Pādsāh, *s.m.* (U. بادشاہ; Per. پادشاہ), a king, emperor; in Panj. applied (1) to the Emperors of Delhi; (2) to Gurū Nānak and his successors (though often Pādsāhī is used in this sense instead of Pādsāh); and (3) as a title of respect applied to religious mendicants, etc.—P.

Pādsāhī, *s.f.* (*corr. fr.* Per. پادشاہی), sovereignty, empire, imperial power (used of each Sikh gurū = pādsāh, *q.v.*; *e.g.* Gurū Angad jī dūjī pādsāhī sā, 'Gurū Angad was the second Sikh teacher').—P.

Pāe, Urdū *for* pāwe, *3rd sing. aor. of* pāuṅā (U. پانا), *q.v.*

Pag, *s.m.* the foot (Old H.).

Paghū, *obl. pl.* (*for* pagō) *of* pag, the foot.—Old H.

Pāh, *postp.* (*with* de), to, towards (= pās, *q.v.*).—P.

Pahāṛ, *s.m.* a mountain.—H. U. P.

Pahilā, -ī, *num. adj. m.f.* first.—H. U. P.

Pahilā, *adv.* in the first place (= H. U. پہلے).—P.

Pahile pahil, *adv.* first of all.—H. U. P.

Pahiṅnā, *v. intr.* to put on (clothes).—H. U. P.

Pahir, *s.m.* a watch (of the day or night, vigilia); the day of 24 hours is divided into eight watches, hence aththōpahir, *q.v.* = day and night; duhipahir the second watch, about noon (U. پہر).—H. P.

Pahirā, *s.m.* turn at keeping watch (H. pahrā); watchman, sentinel; time, period.—P.

Pahunchṇā, *v. intr.* to arrive (*irreg. v.* Gram.).—H. U. P.

Paidā, *adj.m.f.* (Per.), born, produced; paidā karnā, *v. tr.* to create, produce; paidā hornā, *v. intr.* to be born.—U. P.

Paiṇā, *v. intr.* to fall and lie, to lie; to happen, occur (= U. H. paṛnā); *p. part.* piā (*v.* Irreg. Verbs in Gram.) and Lahindā paiā; ḍigg paiṇā = گر پڑنا, to fall down (the *p. part.* is used idiomatically prefixed to other verbs to denote continued action; *e.g.* uh hāi hāi piā kardā hai, 'he continues to wail').—P.

Paindā, -ī, *pres. part. of* paiṇā, *q.v.*—P.

Paindā, *adj. m.f.* (*corr. fr.* paidā, *q.v.*), born, found.—P.

Pair, *s.m.* foot.—H. P.

Pajj, *s.m.* pretence, pretext.—P

Pāk Paṭaṇ, *s.m.* name of a town (where Gurū Nānak had an argument with a Muḥammadan called Bahirām (Ibrahīm), a member of Shaikh Farīd's family).

Pakherū, *s.m.* a bird, a fowl (other forms are pakhī, pakhkhī, paukhī, *m. fr.* pakhkh, a wing; H. pakherū, pachherū, pachchī, *fr.* Sk. paksha, a wing, pakshī, winged).—H. P.

Pakhīr, *s.m.* (*corr. fr.* A. U. فقير, *another* P. *form is* phakīr), a religious mendicant, a beggar.—P.

Pakhīrī, *adj.m.f.* (from above), beggarly, belonging to a beggar.—P.

Pakhīrwāḷā, ī, *adj.m.f.* (*fr.* pakhīr = فقير), like a beggar, belonging to a beggar, beggarly.—P.

Pakhoke Randhāwā, *s.m.* name of a Panjābī village, the residence of Gurū Nānak's father-in-law.

Pakkā, ī, *part. and adj.m.f.* cooked; perfect, well-made, accurate, finished.—H. U. P.

Palak, *s.f.* the eyelid, eyelash; a wink, twinkle of the eye; an instant: ikk palak tā bahut hundī hai, 'a moment is too much,' 'in less than an instant.'—H. P.

Panchamī, *s.f.* the fifth night of the light half of the month (Sk. panchan, five).—H. P.

Paṇḍit, *s.m.* a learned Brahmaṇ, a Hindū learned in Sanskr*it* lore, a Hindū teacher (of Sanskr*it*, Hindī, Marāṭhī, etc.).—H. P.

Pandrā, *num. adj.m.f.* fifteen (U. H. پندرہ).—P.

Pāṇī, *s.m.* water (Sk. pānīyam, U. H. pānī).—P.

Pāṅīpat, *s.m.* name of a town a little N.W. of Mīraṭh (Meerut), where Ibrahīm Lodī was defeated and slain by Bābar.

Panj. *num. adj. m. f.* five (U. H. pānch).—P.

Panjā, *s.m.* (Per. U. پنجہ), grasp, open hand: panjā lāuṅā, to apply the hand.—P.

Panjā Sāhib, *s.m.* honorific name of a place where they say that Nānak (when travelling in Afghanistan from the Panjāb on the way to Kaṇdahār) left the *impression of his open hand* on a mountain (others say a huge rock) which an enemy had rolled down, hoping to crush him, but which Nānak stopped with his open hand!)—P.

Panjā, *obl. pl. of* panj, *q.v.*—P.

Paṅkherū, *s.m.* a bird (*v.* pakherū).—P.

Panth, *s.m.* (H. path), road, way; religion, sect.

Pāp, *s.m.* sin, wickedness.—H. P.

Pāpī, *s.m. and adj. m.* a sinner, sinful.—H. P.

Par, *postp.* (H. U. *not* P. *which is* pur, *q.v.*), on, upon.

Par, *conj.* but, however, yet.—H. U. P.

Pār, *adv. and postp. with* de, on the other side of (a river, *etc.*); pār karnā, to cross; *also* pār parnā (rare), to cross (over the ocean of existence), be absorbed in the deity.—H. U. P.

Parāiā, -ī, *adj. m. f.* (H. parāyā, -ī), belonging to another, alien; strange, foreign.—P.

Paramārth, *s.m.* the *summum bonum*, the highest good, most sublime truth, spiritual knowledge, virtue.—H. P.

Parbat, *s.m.* a mountain.—H. P.

Pardakhṅā, *s.f.* (Sk. pradakshiṅ *m.* pradakshiṅā *f.*), the ceremony of going round any object reverentially, keeping the right side always turned towards it,—a method of showing reverence (*cf.* the Muḥammadan custom of طواف); kisī nū pardakhṅā deṅī or kisī dī pardakhṅā karnī, to salute any one (in the manner described above.—P.

Pardes, *s.m.* (S. paradeśa, H. also pardeś), a foreign land, any land outside the boundaries of India (hence Gk. *παράδεισος* and Ar. فردوس).—H. P.

Pardesī, *s.m. and adj.* a stranger, foreigner; strange, foreign.—H. P.

Pare, *postp.* (*with* te), beyond, farther.—H. P.

Pargās, *s.m. and adj. m. f.* light, brightness, lustre; clear, evident, bright, (H. prakās).—P.

Pargaṭ, *adj. m. f.* (*fr.* H. pragaṭ), evident, visible.—P.

Paṛhai, *Braj and Old P. for* paṛhe, *3rd sing. aor. of* paṛhṅā, *q.v.*

Paṛhṅā, *v. tr.* to read, recite: ikk paṛhiā hoiā manukhkh (P. *part. pass. used intrans. as in* U.) = ایک پڑھا ہوا آدمی, a man who can read, a well-educated man.—H. U. P.

Parkār, *s.m.* sort, manner, kind.—H. P.

Parmesur, *s.m.* (Sk. parameśwara, *fr.* parama + īśwar: H. parameśwar), God, the supreme God (continually used by Sikhs, Christians and even Hindūs for the true God.)—P.

Pāṛnā, *v.tr.* (*cf.* phāṛnā), to tear, rend: pāṛ deṅā, pāṛ mārnā, to tear, break through (a wall); pāṛ siṭṭṇā = پاڑ ڈالنا *intens.* of pāṛnā; pāṛ khāṅā, to tear with the teeth and eat, to devour.—P.

Parohat, *s.m.* (*corr. fr.* Sk. purohita), a family Brahmaṅ or priest, one who performs all birth, marriage, funeral, and other religious rites for the family.—P.

Parsād, *s.m.* (Sk. prasāda), purity, cleanliness; tranquillity, graciousness; boon; propitiatory offering, food offered to a god or *gurū*, remnants of food left by such.—H. P.

Parsinn, *adj. m. f.* (Sk. H. prasanna), pleased, glad, happy.

Partāp, *s.m.* heat, brilliancy; majesty; courage (H. pratāp).—P.

Partāwā, *s.m.* examination, trial, temptation.—P. H.

Partīt, *s.f.* (Sk. pratīti), faith, belief: partīt karnī, to believe.—P.

Parwāh, *s.f.* (Per. U. پروا), care, anxiety: kuchh parwāh nahĩ, 'it does not matter.'—P.

Parwānagī, *s.f.* (*fr.* Per. U. پروانگی), permission, permit.—P.

Pās, *postp.* (*with or without de*), (1) near, close to (*of rest in a place, in reference to both persons and things*); (2) up to, to, to the presence of (*only with persons; denoting motion to*).—H. U. P.

Pāse, *adv. and postp.* (*fr.* pāsā, a side, direction), bye; *e.g.* kisī de bachan pāse jāṅā, 'to pass bye, transgress, set at nought any one's command.'

Pāsō, *postp.* (*see* pās), from with, from near, from the presence of (Mar. pāsūn).—P.

Pasū, *s.m.* an animal, beast (Sk. paśu).—H. P.

Pāṭh, *s.m.* recital, reading aloud (of sacred books especially), lesson: pāṭh paṛhṅā, pāṭh karnā, to recite (esp. a passage from the Vedas, etc.), to read aloud, revise a lesson.—H. P.

Paṭhāṅ, *s.m.* a Paṭhāṅ, Afghān.

Paththar, *s.m.* (H. U. patthar), a stone.—P.

Patījṅā, *v. intr.* to believe in (pur).—P.

Pātsāh, *s.m.* a king, emperor (*another form of* Pādsāh, *q.v.*).—P.

Paṭwārī, *s.m.* a village official, village registrar (his duty is to keep the accounts connected with the land of the village).—H. U. P.

Pauḷā, -ī, *adj. m. f.* white, gray.—P.

(1) Pāuṅā, *v. tr.* to find, gain, obtain; devise (U. H. pānā).—P.

(2) Pāuṅā, *v. tr.* (*caus. of* paiṅā, to fall, etc.), to cause to fall and lie, put, place, deposit; cast; *past part. pass.* pāiā, *v.* Gram. Irreg. Verbs (this form is quite regular, but is inserted among the irreg. verbs to correct a common mistake).—P.

Pauṅe, *num. adj.* quarter less than; *e.g.* pauniā panjā barsā dā, four and three quarter ('a quarter less than five') years of age (U. H. paune).—P.

Paüṛī, *s.f.* stanza, couplet, verse.—P.

Pāwadā, *Lah. form for* pāundā, *pres. part. of* pāuṅā (2), *q.v.*; parsād mūh pāwadiā nāḷ, 'while (we were) putting the food into our mouths.'—P.

Pawe, *3rd sing. aor. of* paiṅā, *q.v.*—P.

Pāwe, *3rd sing. aor. of* pāuṅā, *q.v.*—P.

Pawitr, *adj. m. f.* pure, clean, holy.—H. P.

Phail, *s.m.* (*corr. fr.* A. U. فِعْل, work, deed); acting, feigning, sham, pretence; adultery.—P.

Phakīr, *s.m.* (*corr. fr.* A. U. فَقِير), a beggar, religious mendicant (in P. also pakhīr).—P.

Phal, Phaḷ, *s.m.* fruit; advantage, benefit; reward.—H. U. P.

Phaṅ, *s.m.* the hood of a cobra di capello (more correctly spelt *de capelo*).—H. P.

Phariād, *s.f.* (*corr. fr.* Per. U. فَرِيَاد), complaint; phariād karnī, to complain.—P.

Phāṛnā, *v. tr.* to tear, rend (*v.* pāṛnā).—H. P.

Phaṛnā, *v. tr.* to seize, grasp, catch (= U. پَکڑنا).—P.

Pharebī, *adj. m. f.* (*corr. fr.* Per. U. فَرِيبی), deceptive, false, feigned: *s.m.* impostor.—P.

Pharūsī (Syr. and Gk.), *s.m.* a Pharisee.—P.

Phate, *s.f.* (*corr. fr.* A. U. فَتْح), victory, conquest: phate lai jāṅā, to carry off the palm, gain the victory.—P.

Pher, *conj. and adv.* again, in the next place; again, back (= H. U. پھر).—P.

Phernā, *v. tr.* (*caus. of* phirnā, *q.v.*), to turn, cause to turn: pher deṅā, *intens.*—H. U. P.

Phirnā, *v. intr.* to turn: chaḷnā phirnā, to walk to and fro.—H. U. P.

Phūkṅā, *v. tr.* (H. phūnknā), to blow (with bellows, etc.); to kindle, set on fire; burn: phūk deṅā, *intens.*—P.

Phull, *s.m.* (H. U. phūl), a flower.—P.

Phūṭṇā, *v. intr.* to be broken, burst, split, to crack; to be dispersed; to sprout (of a plant): phūtio, *past part.* (Braj, phūtyo, written in P. manner) *masc.* for phūtiā.—H. U. P.

Piādā, *s.m.* (for Per. U. پیادہ), a foot-soldier, a man on foot, policeman; a pawn (at chess).—P.

Piār, *s.m.* (U. H. pyār), love, affection; piār karnā, *v. tr.* to love: kise nāl piār rakhkhṇā, to love any one.—P.

Piārā, -ī, *adj.m. f.* (U. H. Pyārā, -ī), dear, beloved.—P.

Piās, *s.f.* (H. U. pyās), thirst; earnest longing.—P.

Pichhchhe, *adv. and postp. with* de, afterwards; after, behind: kise de pichhchhe turnā *or* ho laiṇā, to follow any one: (U. H. pīchchhe.)—P.

Pichhchhō, *adv. and postp. with* de, afterwards; from behind.—P.

Pichhlā, -ī, *adj. m. f.*, belonging to what is behind, belonging to the past, former.—H. U. P.

Pihāuṇā, *v.tr.* (*caus. of* pīsnā H.U. pisṇā P.), to cause to be ground, to cause to grind (kise te, by means of, with, any one).—P.

Pikanbar (*pronounced* pikambar), *s.m.* (*corr. fr.* Per. U. پیغمبر *fr.* پیغام and بر), a prophet.

Pikanbarwāk, *s.m.* a prophecy (pikambar + Sk. wāk, a voice): pikanbarwāk karnā, to prophesy.—P.

Piṇḍ, *s.m.* a village.—P.

Pīr, *s.m.* (*fr.* Per. پیر, old, an old man), a devotee, a saint (the Muḥammadans of India emulate the Roman Catholics in their reverence for and in the worship offered to the saints—pīrs).—U. P.

Pirtpāl, *s.f.* sustaining, bringing up, nourishing: pirtpāl karnī (kisī dī), to sustain, nourish—(H. pratipāl, *s.m.f.* Sk. prati + pālan): *s.m.* a protector, supporter (= pratipālak).—P.

Pirtpālā, *s.f.* sustaining, nourishing (= *pirtpāl*): pirtpālā karnī, to sustain.—P.

Pitā, *s.m.* a father. Sk. H. P. (in P. it is used as a term of respect, the common word is piu).

Piu, *s.m.* (Sk. pitṛi), a father (Prākṛit piuo).—P.

Piuṇā, *v. tr.* to drink, pī laiṇā, *intens.* (H. U. pīnā).—P.

Poh, *s.m.* name of a Hindū month (from middle of December to middle of January).—P.

Pothī, *s.f.* a book, *esp.* a small book.—H. P.

Poththī, *s.f.* = pothī, *q.v.*—P.

Prabhu, *s.m.* lord; name of a caste.—H. P.

Prāṅī, *adj. and s.m.* (*fr.* prāṇ, breath), breathing, living; a living creature (applied only to human beings), a man, a ghost.—H. P.

Prāpt, Prāpti, *adj. m. f.* (*originally past part. pass.* prāpta, *fr.* Sk. pra+√āp), obtained, attained to, acquired, gained: prāpt karnā, *v. tr.* to obtain, acquire, prāpt hoṅā, to be obtained.—H. P.

Prasan, *s.m.* (Sk. H. praśn), enquiry, question.—P.

Prem, *s.m.* love, affection.—H. P.

Prīt, Prīti, *s.f.* (H. prīti), love, affection; prīti rakhkhṅī (kise nāl), to love any one.—H. P.

Pūch, *s.f.* enquiry, examination.—H.

Puchch, *s.f.* = H. pūch, *q.v.*—P.

Puchāuṅā, *v. tr.* (also pujāuṅa, *q.v.*) to cause to arrive, to conduct, bring.—P.

Puchhchhṅā, *v. tr.* to ask, enquire (U. H. pūchhnā), to ask a question (in P. followed by nū usually, also by te; in U. by se).—P.

Pūjā, *s.f.* worship, adoration; kisī dī pūjā karnī, to worship any one.—H. P.

Pujārā, *s.m.* (H. pujārī, *s.m.*), a worshipper, devotee; a priest who sits at a shrine and lives on the offerings of the worshippers.—P.

Pujāuṅā, *v. tr.* (*caus. of* pujjṅā = پہُچّنا), to cause to arrive, bring.—P.

Punjī, *s.f.* capital, stock-in-trade; store, wealth, property.—H. U. P.

Punn, *adj. m. f. and s.m.* right, good, pure; virtue, merit; happiness (Sk. H. puṇya).—P.

Pur, *postp.* (= U. H. par), upon, on top of.—P.

Pūrā, -ī, *adj. m. f.* full, perfect; pūrā karnā, *v. tr.* to fill, fulfil.—H. U. P.

Pūrab, *s.m.* the East, the district East of the Ganges.—H. U. P.

Purakh, *s.m.* = purukh, *q.v.*—P.

Purāṅ, *s.m.* a Purāna, one of the semi-sacred books of the Hindūs, of which there are eighteen, said to have been composed by Vyāsa.—H. P.

Pūrī, *s.f.* fulness, end; completion.—H. P.

Purnmāsī, *s.f.* the full-moon, day or night of the full-moon.—H. P.

Purukh, *s.m.* (Sk. purusha, H. purush), a male, a man (vir), mankind; the *anima mundi*, the Supreme Soul (paramātmā) of the Universe, the Deity (in this conception).—P.

Pustak, *s.m.* a volume, a book.—H. P.

Puṭāuṅā, *v. tr.* (*caus. of* puṭṭṅā, Sk. puṭ), to cause to be dug, cause to be plucked (hair): puṭā deṅā *intens.*—P.

Putr, *s.m.* (Sk. putra), a son.—H. P.

Putt, *s.m.* (H. pūt *for* putr), a son (=putr).—P.

Q does not occur, the Arabic ق becoming K in Panjābī.

R.

Rabāb, *s.m.* (Ar. رَبَاب), a rebeck, a kind of viol.—A. U. P.

Rachṅā, *v. intr.* to be made, created, invented; to be used to, accustomed to; to associate with, be intimate with: *v. tr.* to make, create, compose, adorn, arrange.—H. P.

Rāchṅā, *v. tr. and intr.* (Old H. *for rachṅā, q.v.*).—H.

Rāg, *s.m.* tune, song; a musical mode (of which there are six).—H. P.

Rāh, *s.m.* (*fem. in* U.), a way, road (Per. راہ).—Per. U. P.

Rahāu, *s.m.* stop, pause (*in reading, etc.*), chorus (*i.e.* the burden or part of the song repeated with each verse. In H. and P. songs, the chorus very often comes at the beginning).—P.

Rahiṅā, *v. intr.* (U. رَهنا), to remain, continue, dwell (*often compounded with stem of another verb, e.g.* ho rahiṅā, to continue to be: *past part.* rihā *m.*, rahī *f.* (*v.* Irreg. Verbs in Gram.).—H. P.

Rahio (*for Rahyo*), *Braj m. sing. past part.* of Rahiṅā = *Panj.* rihā.—H.

Rahit, *adj.m.f.* (*orig. past part. pass.*), left, deprived of (te), freed from, abandoned by.—H.

Rāi, *s.m.* (H. also rāy and rāe), a Hindu title of men.—H. U.

Rāi Bulār, *s.m.* name of an early patron of Gurū Nānak.

Rāibhoidī, *s.m.* name of an 'Ilāqa in the Lahore district.

Rāj, *s.m.* kingdom; sovereignty, rule; rāj karnā, to reign.—H. P.

Rajā, *s.f.* (*corr. fr.* A. U. رِضَا), the will of God, or of a prophet, fate; rajā hoṅa, rajā ho jāṅā, to meet one's fate, to die.

Rājā, *s.m.* a king, a Rājā.—Sk. H. P.

Rajāi, *s.f.* another form of rajā, *q.v.*; rajāi āuṅā, to perish, die.—P.

Rajāī (from rajā, *v.* Gram.), in *or* by *or* in accordance with the will of God.—P.

Rajāuṅā, *v. tr.* (*caus. of* rajjṅā), to satisfy (with food, drink, etc.), to sate.—P.

Rājī, *adj. m.f.* (*corr. fr.* A. U. راضی), contented, satisfied with (de utte), pleased.—P.

Rajj, *s m.* (H. raj, Sk. rajas), impurity, dirt; passion;[1] (one of the three guṇas or qualities of matter recognised by the Sānkhya Philosophy; the other two are sattva, truth or reality; and tamas, darkness).—P.

Rajnā, *v. intr.* to be satisfied, satiated; *intens.* raj jānā.—H.

[1] This quality of rajas is said to be the cause of pride, sensuality and pain.

Rajjṅā, *v. intr.* to be sated, satisfied (= H. rajnā).—P.

Rākhas, *s.m.* (Sk. Rākshasa), an evil being, demon, giant (one class are supposed to devour human flesh, they differ from the Bhūts in being still in the body).—P.

Rakhkhṅā, *v. tr.* (U. رکھنا), to place, put; to keep, preserve; to have; *intens.* rakh laiṅa; kisī dā nām (nāū) rakhkhṅā, to call any one by a certain name, to name.—H. P.

Rakhkhios (*v.* Appendix C. para. 6), he kept, he kept him, etc.—P.

Rākhnā, *v. tr.* Old H. *for rakhkhnā H., q.v.*).

Rām, *s.m.* Rāma, one of the Hindū Deities, often called Rāmchandra. (One of the most frequent of their prayers consists of mere repetitions of his name. Gurū Nānak and the other writers of the Granth use Rām and Hari (Vishṅu) as = Parmesur, God. Some ascetics use Rām as a salutation, repeating the name *twice.*)—H. P.

Rang, *s.m.* colour, style; method; amusement, pleasure.—Per. H. U. P.

Ras, *s.m.* juice, liquid; essence, best part of anything; taste (six flavours are recognised); enjoyment.—H. U. P.

Rasm, *s.f.* (A. U. رسم), habit, ceremony.—U. P.

Rastā, *s.m.* a way, road, path.—H. U. P.

Rāt, *s.f.* night (Sk. rātri).—H. U. P.

Ratan, *s.m.* (H. ratn), a gem, a jewel.—H. P.

Ratthṅā, *v. tr.* (H. rātnā), to dye, dye red, imbue; *v. intr.* to be imbued with, attached to.—P.

Ret, *s.f.* sand.—H. U. P.

Rījh, *s.f.* fondness, choice; desire, inclination.—H. P.

Rīt, *s.f.* (Sk. *rita*), a rite, ceremony, custom.—H. P.

Rok, *s.m.* ready money, cash.—H. P.

Roḳṅa, *v. tr.* to stop, hinder, prevent.—H. U. P.

Roṭī, *s.f.* a loaf, bread.—H. U. P.

Rukhkh, *s.m.* a tree (H. rūkh, Sk. *vṛiksha*).—P.

Rukhsat, *s.f.* (*corr. fr. A. U.* رخصت), leave, *congé*: rukhsat laiṅī, to take leave, say farewell. —P.

Rulṅā, *v. intr.* to be pounded, pulverised; rolled, made smooth.—H. P.

(Rulai, Old P. and H. *for* rule, *3rd. sing. aor. of* rulnā.)

Rupaiyā, *s.m.* a rupee (U. روپیہ — روپیہ).—P.

Rutt, *s.f.* season, time of year (Sk. *ritu*): rutte, in the season (*v.* Gram. Nouns, § 4).—P.

S.

Sā, *m.* sī *f. 3rd sing. past of* hoṅā, to be (U. H. thā, thī), was (*v.* Gram. *sub.* hoṅā). *The fem.* sī *is in ordinary conversation used almost universally for both masc. and fem.*—P.

Sā, *pers. pron. obl. 1st plur. for* asā (*v.* Gram.), us.—P.

Sabab, *s.m.* cause: *postp. with* de, on account of, because of: isī sabab, for this very reason.—A. Per. U. P.

Sabad, *s.m.* (other forms are sawad and sabd; Sk. s'abd), voice, noise, word; noun: (among Nānak's followers) a hymn.—P.

Sābat, *adj.m. f.* (A. U. ثَبِت), firmly established, clear (of a truth, opinion, etc.), evident.—P.

Sabh, *adj. m. f.* (Sk. sarwa), all (=U. H. sab): *for decl. see* Gram.—P.

Sabhā, *s.f.* assembly, gathering, society, council.—S. H. P.

Sabd, *s.m.* a word, etc. (*v.* sabad).—H. P.

Sabdai, Old P. *obl. of* sabd, *q.v.*: bin sabdai=sabd de binā (*fr.* Sk. *loc. case*).

Sachch, *adj.m. f.* true.—H. U. P.

Sachchā, -ī, *adj.m. f.* true, truthful.—H. U. P.

Sadā, *adv.* always, ever.—H. U. P.

Sāḍā, -ī, *poss. pron.* (short for asāḍā, -ī) *1st pl.* (*see* Gram.), our.—P.

Sadāuṅā, *v. intr.* (*fr.* saddṅā), to be called, named.—P.

Saddṅā, *v. tr.* to call.—P.

Sādh, *s.m.* a saint, an ascetic.—H. P.

Sāḍhe, *adj. indecl. m. f.* (=U. H. sāṛhe), half as much again (used with numerals, beginning with *three*), *e.g.* sāḍhe tinn baras, three and a half years; sāḍhe chār sau, four and a half hundred, 450 ('one and a half,' 'two and a half,' are deṛh and ḍhāī respectively).—P.

Sādhṅā, *v. tr.* to perform, practise, observe; train, discipline; improve; to hold (the breath).—H. P.

Sādhṅā, *s.f.* completion, observance; entreaty, petition, adoration; sādhṅā karnī, to worship, adore.—H. P.

Sādhū, Sādhu, } *s.m.* a saint, an ascetic (*v.* sādh).—H. P.

Sādhū lok, *s.m.* a holy man, ascetic.—P.

Sadīp, *s.m.* eternity.—P.

Sadīpak, *adj. m. f.* eternal.—P.

Sadīpkāl, *s.m. and adv.* eternity; for ever (sadīp *fr.* sadā, *q.v.*+kāl, time).—P.

Sāgar, *s.m.* ocean, sea.—H. P.

Sagat, *adj.m. f. and adv.* (*corr. of* Per. U. سَخْت), harsh, hard; stern; extremely.

Saglā, -ī, *adj. m. f.* (other forms are sagal; sagrā, -ī, S.), all, the whole.—P.

Sagō, *conj.* (another form of sagwā, *q.v.*), but.—P.

Sagwā, *conj.* but, but on the contrary, nay rather (= Per. U. بَلْكَه).—P.

Sāh, *s.m.* (*corr fr.* Per. شاه), a king: (in P. generally) a saint.—P.

Sāhab, *s.m.* (*corr. fr.* Ar. U. صاحب), Sir, Lord; in P. often a title of God; a gentleman, a European. (This word is applied by the Sikhs to inanimate objects as a sign of reverence, *e.g.* Granth Sāhab, Panjā Sāhab, *q.v.*).—P.

Sahelī, *s.f.* a woman's female friend, a woman's female attendant *or* companion. —H. U. P.

Sāhib, *s.m.* (*see under* Sāhab).

Sahir, *s.m.* (*corr. fr.* Per. U. شَهْر), a city.—P.

Sahuṅā, *v. tr.* to suffer, endure, tolerate.—H. U. P.

Sahurā, *s.m.* father-in-law; (a term of abuse) wretch, (U. H. sasur, susar, susrā).—P.

Sāhure, *s.m. pl.* members of the father-in-law's family (سُسْرال).—P.

Sai, *num. adj.m. f.* a hundred.—H. P.

Sail, *s.m.* walk, journey, travelling = U. سَيْر: sail karnā, to walk: kisī des dā sail karnā, to travel over a country.—P.

Sajā, *s.f.* (*corr. fr.* Per. سِزا, U.—سَزا), punishment: kise nū sajā deṅī, to punish any one.—P.

Sajādā, *s.m.* name of a Mirāsī, son of Mardānā.

Sajjā, -ī, *adj. m.f.* right (*dexter*): sajjā haththa, the right hand.—P.

Sakārth, *adj.m. f.* efficacious, useful, beneficial, profitable.—H. P.

Sakhas, *s.m.* (*corr. fr.* U. A. شَخْص), a person.—P.

Sākhī, *s.f.* (Sk. sākshya), evidence, testimony, story, treatise; a discourse; *s.m.* (Sk. sākshya), a witness.—H. P.

Sakṅā, *v. aux.* to be able (used, as in H. and U., with the stem of other verbs, *e g.* bol sakṅā, 'to be able to speak').—H. U. P.

Salāh, *s f.* (*corr. fr.* A. U. صَلاح), advice, counsel, plan: salāh deṅī, to advise.

Salām, *s.m.* a salutation: salām karnā, to salute.—A. U. P.

Salok, *s m.* (Sk. śloka), renown; a hymn of praise, distich, verse; epic stanza (containing two verses, each of 16 syllables).—P.

Salūṅā, -ī, *adj. m. f.* salted, salty, saline (H. salonā, -ī.)—P.

Samādh, *s.f.* profound contemplation, abstraction; self-immolation (of a sannyāsī, generally by drowning or burying himself alive); tomb (of a sannyāsī buried alive), grave.—H. P.

Samajhṅā, *v. tr.* (*also treated as intr. in past tenses*, i.e *sometimes but rarely having the subj. of the past tenses in the nom. instead of the agential case*), to understand, comprehend; fancy, suppose.—H. U. P.

Samān, *postp. with* de, like, resembling.—P. H.

Samānā, *v. intr.* to be contained in, to fit into, to be held in.—H. U. P.

Samet, *postp.* along with; *e.g.* uh āpṅe sāre gharāṅe samet chaliā giā, 'he went away with all his family' (H. U., the proper P. is saṅe, *q.v.*).

Samhālṅā, *v. tr.* (U. H. sambhālnā), to support, uphold, maintain.—P.

Sāmhṅā, *s.m.* opposition; kisī dā samhṅā karnā, to oppose any one.—H. U. P.

Sāmhṅe, *postp. with* de (H. sāmhne, U. also سامنے), in presence of, in front of, before.—P.

Samjhāuṅā, *v. tr.* (*caus. of* samajhṅā), to cause to understand, explain (U. H. samjhānā).—P.

Sammat, *s.m.* (H. sāwat), an era, epoch (especially that of Vikramāditya of Ujain, generally called Bikramājīt, beginning A.D. 57); a year of that era.—P.

Sampū, *s.m.* name of a got or clan of the Jaṭṭ caste.—H. P.

Samundar, *s.m.* the ocean, sea (Sk. samudra) (in classical U. samandar).—H. P.

San, *s.m.* a year (of Muḥammadan or Christian reckoning, A. سنہ, U. سنہ, pronounced as in P., used in computing date, as French *an*, not as denoting length or duration, Fr. *année*, which is *baras*).—P.

Sanchnā, *v. tr.* to amass, heap up, collect.—H.

Sandhiā, *s.f.* the mean; holy rites of morning, noon, and evening; agreement; meditation.—H. P.

Sandhū, *s.m.* name of a certain got or section of a caste.

Saṅe, *postp.* (=U. H. samet, *q.v.*), along with, together with.—P.

Sang, *postp. with* de, along with (=U. ساتھ): *adv.* together with.—H. P.

Sāng, *s.m.* mimicry, sham; imitation, personation: (kise dā) sāng banāuṅā or laiṅā, to take the form of, to pretend to be, to dress as (any one): (kise dā) sāng karnā, ditto.—H. P.

Sangat, *s.f.* congregation, assemblage; *especially* the congregation of Sikhs, the Sikh church.—H. P.

Sanmukh, *adj.m. f. and post. with* de, opposite to, facing, in front of, in the presence of.—H. P.

Sanniāsī, *s m.* (H. sannyāsī: Sk. sannyās, abandonment of the world, *i.e.* sam+ni+ās), an ascetic, religious mendicant.—P.

Sanpūran, *adj.m. f.* full, fulfilled, perfect: sanpūran karna, *v. tr.* to fulfil.—H. P.

Sansār, *s.m.* earthly illusion, worldly existence, the present world.—H. P.

(1) Sānt, *adj. m.f.* (*for* H. shānt, *rt.* Sk. śām), quieted, appeased, satisfied: *s.m.* an ascetic, one indifferent to objects of pleasure or pain.—P.

(2) Sānt, } *s.f.* (Sk. H. śānti), peace, comfort, calm; indifference to pleasure
Sānti, } and pain.—P.

Santokh, *s.m.* (H. Sk. santosh), contentment, satisfaction, patience; delight, happiness.—P.

Sapp, *s.m* (U.H. sāmp, Sk. sarpa), a snake.—P.

Sar, *s.m.* a sacred tank, pond, small lake.—P.

Sar, *s.m.* end, top. Per. sar āuṇā, to be comprehended, reached (of a secret); to discover (spoken of the *agent*): to be accomplished.—P.

Sārā, -ī, *adj.m. f.* whole, all.—H. U. P.

Sarakpur, *s.m.* name of a tahsīl in the Lahore division.

Saran, *s.f.* (Sk. śarṇam, H. śaran), shelter, protection, place of refuge.—P.

Sarāp, *s.m.* a curse: sarāp deṇā, to curse.—H. P.

Sarb, *adj.m. f.* all, whole (Sk. sarva).—H. P.

Sarbandhī, *s.m.* relation, relative, kinsman.—P.

Sarīr, *s.m.* the body.—H. P.

Sarm, *s.f.* (Per. U. شرم), shame, modesty: nāl līte dī sarm, 'shame for one taken with (oneself).'—P.

Sarmindā, -ī, *adj.m. f.* (Per. U. شرمندہ), ashamed.—P.

Sarp, *s.m.* (Sk. sarpa, P. *usual form* sapp, *q.v.* U. H. sāmp), a snake, serpent.—H. P.

Sarūp, *s.m.* (swa+rūp), one's own natural shape; figure, form; shape: hor sarūp ho jāṇā, to assume another shape.—H. P.

Sās, *s.m.* (U. H. sās), breath; a moment.—P.

Sastāuṇā, *v. intr.* to rest, delay, stop.—H. P.

Sastr, *s.m.* weapons, arms.—H. P.

Sāstr, *s.m.* a S'āstra (Sk. śāstra), one of the sacred books of the Hindus; sāstr rīt, *s.f.* custom or rite appointed in the S'āstras.—P.

Satāuṇā, *v. tr.* to persecute, harass, worry (U. H. satānā).—P.

Sāte, *adv.* along with, together with (*cf.* sāth and sang).—P.

Satgur, *s.m.* (*fr.* satt, true,+gurū, *q.v.*), the true Gurū, an orthodox religious teacher; *esp.* God. (The Sikhs apply the word primarily to God, and then to certain religious teachers (gurūs) in whom the Deity is supposed to manifest himself.)—P.

Saṭhṭh, *num. adj.* sixty (H. U. sāṭh).—P.

Satīr, *s.m.* a beam, rafter (Sk. sthira).—P.

Satkar, *s.m.* (H. satkār), well-doing; kind deed; hospitality; reverence, respect; religious observance, funeral rites; worship.—P.

(1) Satt, *num. adj.* seven (U. H. sāt).—P.

(2) Satt, *adj. m. f.* (Sk. H. satya), real, true. (In the Granth an older form sati for satya is found.)—P.

Sattā, *s.m.* the seventh day of the lunar fortnight (for sattwā din; better satmī, *f.*).—P.

Sattā, *obl. pl. of* satt, 'seven,' and satt 'true.'—P.

Satsang, *s.m.* (satt, 'true'+sang), association with the good; *adj. m. f.* associating with the good, virtuous, pious.—H. P.

Satu, *adj. m. f.* real, true (= satt, *q.v.*).—P.

Sattwā, -ī, *adj. m. f.* seventh (H. U. sātwā, -ī).—P.

Sau, *num. adj.* one hundred.—H. U. P.

Saudā, *s.m.* bargain; purchase, merchandise.—Per. U. P.

Saudāgarī, *s.f.* trade or business of a merchant, trading (Per. U. *v.* sudāgarī).

Saunk, *s.m.* (*corr. fr.* A. U. شوق), desire, earnest longing, eagerness, wish.—P.

Saunpṅā, *v. tr.* to entrust to, confide to, hand over to, put in (any one's) charge; saunp deṅā, *intens.*—H. U. P.

Saurnā, *also* saurnā, *v. intr.* (H. surna, to correct, punish), to be corrected, put in order, decorated, rectified.—P.

Sawad, *s.m.* (Sk. s'abd), a word, saying, (*another form of* sabad, *q.v.*).—P.

Sawādhān, *adj. m. f.* cautious, attentive (a word of benediction used by Brāhmaṅs to members of the lower castes).—P.

Sekh, *s.m.* (*corr. fr.* A. U. شَيخ), a Shaikh (*i.e.* in India, member of a Muḥammadan caste formed generally of converts from Hindūism, or of their descendants).—P.

Sekh Pharīd (or in U. شَيخ فَرِيد), Shaikh Farīd, name of a celebrated Muḥammadan Faqīr.

Setband Rāmesur, *s.m.* Setband Rāmeshwar, name of a town in one of the islands known as Adam's bridge between India and Ceylon.

Sewā, *s.f.* service, attendance upon (a saint).—H. P.

Sewak, *s.m.* a servant, attendant, devotee.—H. P.

Shānti, *s.f.* = sānti, *q.v.*—H.

Sī, *3rd sing. f. past tense of* Hoṅā, *m. of* sā *q.v.*—P.

Sijhjhṅā, *v. intr.* to boil; percolate, filter through; to be received, to pass through: *v. tr.* to avenge oneself, take revenge; come to a settlement. (H. sījhnā, *q.v.*)—P.

Sījhnā, *v. tr. and intr.* = P. sijhjhṅā, *q.v.*—H.

Sikandar Khā, *s.m.* name of one of the sovereigns of Delhi of the Lodī family, father of Ibrahīm (Bahirām) Khā, *q.v.*

Sikhā, *s.f.* (Sk. śikhā), a point, pinnacle, top; topknot, crest; lock of hair left on the top of the head.—H. P.

Sikhāḷnā, *v. tr.* (*causat. of* sikhkhṇā, 'to learn'), to teach (another form is sikhlāunā).—P.

Sikhkh, *s.m.* a disciple, learner, pupil; *especially* a disciple of Gurū Nānak, one of the religious sect called Sikhs (Sk. śishya).—P.

Sikhkhiā, *s.f.* teaching, instruction, doctrine (Sk. śikshā).—P.

Sikhlāuṇā, *v. tr.* (*caus. of* sikhkhṇā, 'to learn,' *the* U. H. sīkhnā), to cause to learn, to teach, instruct (another P. form is sikhāḷnā, *q.v.*: U. H. sikhlānā).—P.

Simarnā, *v. tr.* (H. sumarnā, Sk. √sm*ri*), to recollect, remember; *esp.* to repeat (the name of a deity over and over).—P.

Sindh, *s.m.* name of the Province in India so called (Sk. Sindhu).

Singārnā, *v. tr.* to adorn, ornament, decorate.—H. P.

Singhāsaṅ, *s.m.* a throne.—H. P.

Sir, *s.m.* (Per. سر), the head: sir te hoṇā, to be completely at one's service.—H. U. P.

Sirī, *s.m.* (*fr.* H. srī), a title of respect (something like "Saint") used by Hindūs and Sikhs in reference to men of very great sanctity.—P.

Sirīchand, *s.m.* name of the eldest son of Gurū Nānak.

Sītal, *adj. m. f.* cool, chilly, cold.—H. P.

Siṭṭnā, *v. tr. and aux.* to throw, cast; *in comp. with the stem of other verbs adds emphasis and* = U. H. ḍālnā, *e.g.* mār siṭṭnā = mār ḍālnā, to kill.—P.

So, *adv.* so, therefore, accordingly.—H. U. P.

So, *pron. and dem. adj. m. f.* (*see* Gram.), that (*correlative of* jo).—H. U. P.

Sochṇā, *v. tr.* to consider, think, think about.—H. U. P.

Sodh, *s.f.* purity.—H.

Sogmān, *adj. m. f.* mournful, sorrowful, mourning (Per. سوگ, 'sorrow,' + H. term. mān).—P.

Soī and Soi, *pron. and dem. adj. m. f.* = so + demonst. term. -ī, *q.v.*, that very.—P.

Sojhī, *s.f.* caution, care; sojhī laiṅī or sojhī rakhkhnī, to take care.—P.

Sosan, *s.f.* (A. سوسن), the lily, the iris.—P.

Srī, *s.m.* (P. sirī, *q.v.*), a title of respect = Saint.—Sk. H.

Suād, *s.m.* (H. sawād, Sk. Swādu, 'sweet'), taste, flavour.—P.

Suāh, Suāhu, *s.f.* (*perh. fr.* Sk. śwāsa, 'breath'), ashes.—P.

Suān, *s.m.* (Sk. śwan), a dog—(Old H. written in the P. manner for swān).

Suāu, *s.m.* (*corr. fr.* A. صَوَاب), right, rectitude, right way, just act; the future reward of virtue.—P.

Subh, *adj. m. f.* (Sk. śubha), shining, auspicious; handsome; virtuous; subh karm, a virtuous deed, a work of merit.—H. P.

Subhāu, *s.m.* (Sk. su, 'good' + bhāva), good disposition, character.—H. P.

Sudāgarī, *s.f.* (*corr. fr.* Per. سوداگری), *v.* saudāgarī.—P.

Sudāī, *adj. m. f.* mad, melancholic (*corr. fr.* Per. سوداى *fr.* A. سَوْدَا).—P.

Sudh, *adj. m. f.* straight, right; clean, pure; Sudh Atmā, the pure Spirit, God.—H. P.

Sudhdhman, *adj. m. f.* (sudh + man, 'heart'), pure-hearted, pure in heart.—P.

Sudī, *s.f.* the light half of the month, from new to full moon.—H. P.

Sugand, *s.f.* (*corr. fr.* Per. U. سَوگَنْد), an oath; sugand khāṅī, to take an oath, to swear.—P.

Sukar, *s.m.* (*corr. fr.* A. U. شُكْر), thanks; kisī dā sukar karnā, to thank any one.—P.

Sukh, *s.m. and adj. m. f.* ease, happiness; happy, contented, satisfied.—H. P.

Sukhkhsand, *s.f.* welfare, ease and comfort.—H. P.

Sulaimān, *s.m.* Solomon.—A. Per. U. H. P.

Sultānpur, *s.m.* (U. سُلْطَانپُور), name of a small town in the Kapūrthalā 'ilāqa.

Suṅnā, *v. tr.* to hear, to listen to, to obey; kisī dī (gall) or kisī dīā (gallā) suṅnī (suṅnīā), to hearken to any one's words, to attend to his wishes.—H. U. P.

Sūr, *s.m.* a hog, pig (a term of insult and great contempt) (= H. U. sūar).—P.

Sūraj, *s.m.* (Sk. H. sūrya), the sun.—H. U. P.

Sūrajgrahaṅ, *s.m.* an eclipse of the sun.—H. P.

Surg, *s.m.* (Sk. Swarga, H. also swarg), the sky, Heaven (among Hindūs the dwelling-place of Indra and good people).—H. P.

Surgrāj, *s.m.* (*for* Swārga + rājya), Heaven-kingdom, the kingdom of Heaven.—P.

Surgwāḷā, -ī, *adj. m. f.* heavenly.—P.

Sūt, *s.m.* cotton, thread, wire; the sacred thread worn by the highest castes.—H. U. P.

Suttā, -ī, *adj. m. f.* (*part. of* soṅā 'to sleep'), asleep: suttā paiṅā, to fall asleep.—P.

T.

Tā, *particle* (=U. H. to), then (=French donc). [Granthīs says that ta=tă, but the following sentence shows that it is a different word: Jā us sahir wichch āie, tă Sajāde nū *tā* . . . baṭhāl dittā. In reality, while tā=to in U. H. tă=tab.]—P.

Tā, *adv.* in order that (Per. U. تا).

Tă, *adv.* then (*correl. of* jă, *q.v.* =H. U. جب . . . تب), at that time: tă bī (H. U. taubhī), even then, yet, nevertheless.—P.

Tad, *adv.* then, at that time (*correl.* of jad, and=U. H. tab.).—H. P.

Tadō, *adv.* (tad+ō, *v.* Gram.), from then, thenceforward, after that time.—P.

Tagīd, *s.f.* (*corr. of* A. U. تاكيد), urgency, stress: tagīd karnī, to lay stress upon, to urge, importune.—P.

Ṭahil, *s.f.* (H. ṭahal), attendance, waiting upon, service.—P.

Ṭahilūā, *s.m.* servant, attendant, menial.—P.

Tai, *p. pron. 2nd sing. obl. of* tū, *v.* Gram. (=U. H. tujh), thee.—P.

Taī, *p. pron. 2nd sing. instrum. of* tū, *v.* Gram. by thee.—P.

Tāī, *postp. with* de, to, up to; *also for* nū, *used to denote direct object* (H. U. تئیں).—P.

Taisā, -ī, *adj. m. f.* so, such (*correl. of* jaisā, -ī). (The P. is tehā, -ī, or tihā, -ī, *q.v.*)—H.

Tak, *postp.* up to: jad tak, until when.—H. U. P.

Takhāṅ, *s.m.* a carpenter.—P.

Takrār, *s.m.* a promise, dispute; acknowledgment (A. تكرار).—U. P.

Takhsīr, *s.f.* (*corr. fr.* A. U. تقصير), fault, offence, trespass, shortcoming.—P.

Talṅā, *v. intr.* to be fried: *v. tr.* to fry.—H. P.

Ṭaḷnā, *v. intr.* to pass away: *intens.* ṭaḷ jāṅā.—H. U. P.

Ṭāḷnā, *v. tr.* to put aside (*caus. of* ṭaḷnā), to cause to pass; to prevent; to prevaricate; to choose, select.—H. P.

Talumbhā, *s.m.* name of a town between Baṭāḷā and Multān.

Talwaṅḍī, *s.m.* name of a village not far from Baṭāḷā, in which Gurū Nānak was born.

Tamāchā, *s.m.* (*corr. fr.* Per تمانچه), a box on the ear, blow on the cheek.—U. P.

Tamāsā, *s.m.* (*corr. fr.* A. U. تماشا), show, display, exhibition, pleasure.—P.

Tan, *s.m.* the body.—H. U. Per. P.

Tang, *adj. m. f.* narrow, strait, difficult.—Per. U. P.

Tap, *s.m.* religious penance, self-torture (by fire); heat, fever: tap karnā, to perform austerities: jal tap karnā, to perform a water penance.—H. P.

Tapas, *s.m.* (Sk. H. tapasya), penance.—H. P.

Tapassī, *s.m.* an ascetic.—P.

Tapasia, *s.m.* (H. tapasya), abstinence, austerity.—P.

Tapat, *adj. m. f.* (Sk. *p. part.* tapta), heated, hot, inflamed.—H P.

Tappṅā, *v. tr.* (H. tāpnā), to warm, heat.—P.

Tapt, *adj. m. f.* (*v.* tapat), heated.—H. P.

Ṭāpū, *s.m.* an island.—H. P.

Tār, *s.f.* (*m.* in H. U.), a wire, string (of a musical instrument); line; continuance.—H. U. P.

Tarā, *s.f.* manner, means, method, way (*corr. fr.* A. U. طَرَح).—P.

Taras, *s.m.* (Per. U. تَرس), pity (in Per. fear): taras khāṅā, to feel pity.—P.

Tasīl, *s.f.* (*corr. fr.* A. U. تحصِيل), a collectorate, subdivision of a province, part of a zil' (ضِلع).—P.

Tasallī, *s.f.* comfort, quietness of mind or body: tasallī deṅī (kise nū), to comfort any one.—A. Per. U. P.

Taṭ, *s.m.* declivity, bank of a river.—H. P.

Taurāt, *s.f.* (Heb. תּוֹרָה, Ar. تَورَاة, U. تَورات), the law of Moses: the Old Test.

Te, *one form of obl. sing. of 2nd p. pron.* tū, *v.* Gram.—P.

Te, *postp.* from, away from; by means of; with; than (with comparatives) = U. H. se.—P.

Te, *conj.* (*shortened form* ate, *q.v.*), and.—P.

Tehā, -ī, *adj. m. f.* so, such, as (*correl. of* jihā, jehā or ajihā, = H. taisā, -ī).—P.

Tehuṅ, *s.m.* name of a got or clan of the Kshatriya (Khatrī) caste.

Terā, -ī, *pron.* thy, thine.—H. U. P.

Thā, *postp. with* de, in place of, instead of, (H. sthān).—P.

Ṭhag, *s.m.* one of a class of devotees of Kālī who used to throttle travellers, a 'Thug'; a robber, murderer.—H. P.

Ṭhahirnā, *v. intr.* (H. U. ٹھہرنا), to stop, wait, delay; to be fixed, settled, appointed.

Thal, *s.m.* (Sk. sthalam), dry land (opposed to water); ford, ground, spot; den (of lion or tiger); mound, sandhill.—P.

Thān, *s.m.* spot, place, abode: sachch thān, the true abode, the dwelling of God. (H. sthān).—H. P.

Ṭhaṅḍā, -ī, *adj. m. f.* cool, cold.—H. U. P.

Thelṅā, *v. tr.* to push, thrust.—H. P.

Thīā, *3rd sing. masc. past* (*of a verb of which the infin. occurs in* Sindhī) *for* sā (U. H. thā), was.—P.

Thō, *post.* from (= te, *q.v.* but thō is almost universally used in the villages).—P.

Ṭhokar, *s.m.* a stumble, stumbling: kise nū ṭhokar khulāuṇā, to cause any one to stumble.—H. U. P.

Ṭhūṇḍhṇā, *v. tr.* (=U. H. ḍhūṇḍhnā), to seek, to search for.—P.

Thuhṛā, -ī, } *adj. m. f.* (=U. H. thoṛā, -ī), scanty, little (*in quantity*), *pl.*
Thuhuṛā, -ī, } few.—P.

Thuhuṛī-partīt-wāḷā, *adj. m. and s.m.* one of little faith.—P.

Tiāgṇā, *v. tr.* (H. tyāgnā), to desert, put away, leave, forsake; divorce.—P.

Tiāgpatrī, *s.f.* a writing of divorce.—H. P.

Tiār, *adj. m. f.* (U. طيّار and تيّار), ready, prepared.—P.

Tiārī, *s.f.* (*corr. fr.* U. تيّاری), preparation, readiness.—P.

Tihā, -ī, *adj. m. f.* another form of tehā, -ī, *q.v.*—P.

Tihāiā, *m.* tihāī, *f. adj.* thirsty (*fr.* tihā, tihāī, thirst, Sk. *tṛishā*).—P.

Tījā, -ī, *adj. num. m. f.* third.—P.

Tīk, }
Tīku, } *postp.* up to, unto.—P.

Tīkur, *postp.* as far as.—P

Tilak, *s.m.* the sectarian paint-mark on the forehead of Hindūs.—H. P.

Ṭillā, *s.m.* a hill, mound (A. تلّ).—P.

Tīmat, *s.f.* a woman, a wife.—P.

Tīmī, }
Tīmī̃, } *s.f.*=tīmat, a woman, wife.—P.

Tinhā, *obl. pl. m. f. of* so, *v.* Gram. them.—P.

Tinn, *num. adj. m. f.* three (U. H. tīn); tinne, all three (U. H. tīnõ).—P.

Tīrath, *s.m.* a sacred bathing-place, a place of pilgrimage for Hindūs (as Banāras or Ilāhābād, etc.); tīrath karnā (kise jagā dā), to go on a pilgrimage (to any place). (Sk. tīrtha, H. tīrth.)—P.

Tirpat, *s.f.* (Sk. *tṛipti*), contentment, satisfaction, pleasure.—H. P.

Tis, *obl. sing. m. f. of* so (*q.v. in* Gram.), that, him.—H. P.

Tise=tis + *term.* -e, *q.v.* that very=U. H. usī.—P.

Tiththe, *adv.* there (*correl. of* jiththe).—P.

Tiũ, *adv.* so, then, accordingly (*correl. of* jiũ; H. tyū, tyõ).—P.

Tobā, *s.f.* (*corr. fr.* A. U. توبة), repentance; merī toba hoī, I have repented.—P.

Ṭobhā, *s.m.* (another form is ṭuhubā), an unwalled tank or pond.—P.

Ṭopā, *s.m.* a measure (generally containing two sīrs or about 4 lbs.).—P.

Tornā, *v. tr.* to cause to walk (*caus. of* turna); to cause to become prevalent, to bring (a custom) into vogue, to establish (a sect), start (a doctrine).—H. P.

Toṛnā, *v. tr.* (*caus. of* ṭūṭnā), to break, break off, pluck.—H. U. P.

Trae, *num. adj. m. f.* (*Lah. dial.*), three = tinn, *q.v.* thrice, very; trae khusī, very much pleased, very happy.—P.

Traikāl, *s.m.* (H. *also* trikāl *fr.* tri+kāl), the three times, *i.e.* past, present, future, *or* morning, noon, and evening.—H. P.

Tū, *p. pron. 2nd sing. m. f.* (=U. H. tū), thou.—P.

Tuchhchh, *adj. m. f.* mean, base, despicable; tuchhchh jāṅnā, to despise.—H. P.

Tuhā, *p. pron. 2nd pl. obl.* (=tusā, *q.v.*), you.—P.

Tuhāḍā, ī, *poss. pron. 2nd pl.* (=tusāḍā, ī-, *q.v.*), your.—P.

Tūhẽ, *p. pron. 2nd sing.* (*for* tūhe *fr.* tū + e or he), you, yourself (U. H. tū hī).—P.

Ṭukṛā, *s.m.* piece, portion, share, fragment, bit of bread.—H. U. P.

Turahī, *s.f.* a clarion (Sk. turya, H. turī, turaī).—P.

Turnā, *v. intr.* to walk, go; kise de pichhche turnā, to follow any one.—P.

Turt *adv.* (H. *also* turant), quickly, at once.—H. P.

Tusā, *p. pron. 2nd pl. m. f. obl. fr.* tū (*see* Gram.), you.—P.

Tusāḍā, -ī, *poss. pron. 2nd pl. m. f.* your, yours.—P.

Tusī, *p. pron. 2nd pl. m. f.* (*see* Gram.), you.—P.

Tyāgṅā, *v. tr.* = Tiāgṅā, *q.v.* to abandon.—H. P.

U.

Ubāre Khā, *s.m.* name of a Paṭhāṅ (Afghān) who became a disciple of Gurū Nānak.

Uchcharnā, *v. tr.* (H. uchchārnā), to utter, recite; compose.—P.

Udās, *adj. m. f.* lonely; sorrowful, sad: udās mūh hoṅā, to be sad-faced.—H. U. P.

Udāsī, *s.f.* sadness, depression; kise nai udāsī pakṛī, some one became sad (*lit.* 'seized sadness').—H. U. P.

Udhār, *s.m.* a debt, a loan (of money); udhār leṅā, to borrow; udhār deṅā, to lend; udhār mangṅā, to ask for a loan; udhār hoṅā, to be lent, to be in debt.—H. U. P.

Udhdhar, *adv.* (*for* U. H. udhar, *proper* P. uththe nū), thither, to that place; udhdhar te *for* uththō, from that place, thence.—P.

Uḍīkṅā, *v. tr.* to look out for, expect, wait for, await.—P.

Uh, *dem. adj. and 3rd p. pron. m. f.* (*see* Gram.), that, he, she, it.—(H. wah, U. وہ).—P.

Ujjal, *adj. m. f.* bright, radiant, clear, pure, white.—H. P.

Umar, *s.f.* (*corr. fr.* A. U. عُمر), age.—P.

Un, *dem. adj. and pr. inst. sing. and obl. pl. of* uh (*v.* Gram.).—P.

Unhā, *obl. pl. of* uh (*v.* Gram.), those, them.—P.

Upajāuṅā, *v. tr.* (*caus. of* upajṅā), to cause to spring up, to produce.—P.

Upajṅā, *v. intr.* to spring up, be produced.—H. P.

Uparand, *adv.* then, afterwards: *postp. with* de, after, later than.—P.

Updes, *s.m.* (Sk. upadeśa, H. upadeś), instruction, teaching: kisī nū is wastu dā updes karnā, to teach one about this matter.—P.

Uppar, *postp.* (*better* uppur, *q.v.*), above, over.—P.

Upparlā, -ī, *adj.* upper, outward, exterior.—P.

Upparō, *adv. and postp. with* de, from above; moreover, besides, still more.—P.

Uppur, *postp. with or without* de (U. H. ūpar), above, upon, on top of: *adv.* above.—P.

Urajhṅā, *v. intr.* (*for* ulajhṅā, Sk. uda + jhaṭ), to be entangled, involved, perplexed, confused; to interfere with (nāl), to be ensnared, imprisoned.—H. P.

Us, *obl. sing. m. f. of* uh, *q.v.* (*see* Gram.), that, him.—H. U. P.

Use, *p. pron.* to him.—H. U. P.

Use, = us + e, = H. U. usī, that very.—P.

Usī, = us + ī, that very.—H. U. P.

Utār, *s.m.* (*corr. fr.* autār *for* avatāra), descent (of a deity to earth), incarnation.—P.

Utaras, *for* utare us = utare us nū, in Granth.—P.

Utarnā, *v. intr.* to descend, come down; to stop, stay; to diminish, decay, pass away.—H. U. P.

Uṭhāunā, *v. tr.* to raise, lift up (U. H. uṭhānā, *caus. of* uṭhṅā).—P.

Uṭhṅā, *v. intr.* to rise, get up.—H. U. P.

Uththe, *adv.* there, in that place: kise de uththe, = کسی دے تھاں, in the house of.—P.

Uththō, *adv.* (uththe + -ō), from that place, from that, thence.—P.

Uttam, *adj. m. f.* (Sk. uttama, *superl. of* ut, 'above'), very good, excellent.—H. P.

Uttamtāī, *s.f.* excellence, perfection, nobleness.—P.

Uttar, *s.m.* an answer, reply; uttar deṅa, to give an answer, to reply.—H. P.

Utte, *adv. and postp.* (*with or without* de), above; upon, on.—P.

W.

Waḍā, -ī, *adj. m. f.* (U. H. baṛā, -ī, large, big, great.—P.

Wadhāuṅā, *v. tr.* (*caus. of* wadhnā), to make larger, cause to increase (U. H. baṛhānā).—P.

Waḍhḍhṅā, *v. tr.* to cut, reap; to kill; to bite.—P.

Wadhīk, *s.m. adj. and adv.* more, greater quantity, in excess of (H. adhik).—P.

Wadhṅā, *v. intr.* to increase, grow larger, be enlarged (U. H. baṛhnā).—P.

Waḍiāī, *s.f.* greatness, large size; grandeur (U. H. baṛāī): kise dī waḍiāī karnī, to magnify, to praise any one.—P.

Wagṅā, *v. intr.* to blow (of the wind: *e.g.* wā wagdī hai = هَوا چلتی هَی), to go, walk.—P.

Wair, *s.m.* (H. bair), enmity, illwill: kise nāl wair rakhkhṅā, to bear a grudge or illwill against any one.—P.

Wairī, *s.m.* an enemy (H. bairī); *adj. m. f.* hostile, inimical.—P.

Waisno, *s.m.* (Sk. vaiśṅava), a worshipper of Viśṅu.—P.

Wakhāṅnā, *v. tr.* to explain, define (H. bakhānnā, *fr.* Sk. vyākhyāna).—P.

Wakharo, *s. m.* (Braj for Panj. bakhrā), portion, share, part.

Wakhkhrā, -ī, *adj. m. f.* divided from, diverse, separate, different.—P.

Wal, *s.f.* direction; *postp.* (*with* dī), towards, in the direction of (= U. کی طرف).—P.

Wāl, *s.m.* hair of the head (U. H. bāl).—P.

-wāḷā, -ī, *adjectival affix* (*see* Gram.); pakhīrā wāliā gallā, faqīr-like matters (= U. and H. -wālā, -ī).—P.

Walō, *postp.* (*with* dī), from the direction of, from with; because of (wal + -ō).—P.

Waṇḍṅā, *v. intr.* to be distributed, divided into portions (*intr. of.* H. U. bāṇṭnā).—P.

Wāṅgū, *adj. m. f. and postp.* (*with or without* de), like, similar to, resembling.—P.

Wār, *s.f.* (*corr. fr.* Per. U. بار), turn, time; āsā dī wār, a musical or poetical contest (each rival capping the other's verses).—P.

Wargā, -ī (*also* bargā, -ī), *adj. m. f.* like.—P.

Waṛnā, *v. intr.* to go into, enter into.—P.

Wartār, Wartārā, *s.m.* (Sk. √ *vṛit*, to turn), custom, use, habit, conduct.—P.

Wasṅā, *v. intr.* (H. basnā), to dwell, remain, abide.—P.

Wāsnā, *v. intr.* (Old H. = wasṅā and H. basnā, Sk. √ vas), to dwell, abide, remain.

Wass, *s.m.* (Sk. vaśa, H. bas), authority, power, will.—P.

Wast, *s f.* (*see* wastu), thing, matter, affair.—H. P.

Wastar, *s.m.* (H. bastar), clothing.—P.

Wāste, *postp. with* de (from U. واسطے, A. Per. واسطه), on account of, for the sake of (= P. laī).

Wastu, *s.f.* a thing, matter, affair.—P.

Waṭālā, *s.m.* Baṭālā (in U. بٹالہ), a town 24 miles by rail N.E. of Amritsar.

Wed, *s.m.* (H. U. bed, Sk. veda), the Veda, the four Vedas of the Hindūs.—H. P.

Wedī, *s.m.* name of a got (clan) of the kshatriya (khatri) caste.

Welā, *s.m.* time (=both وَقْت and زمانہ): *with this word and others denoting time and subdivisions of time the postpp. are generally omitted, as* us wele, '*at that time.*'—P.

Wiāh, *s.m.* (U. H. byāh), marriage; kise nāl wiāh karnā, to marry any one.—P.

Wibhūt, *s.f.* (Sk. vibhūti), great power, superhuman might; ashes of cowdung (rubbed on the body by Śīva's devotees).—H. P.

Wichār, *s.m.* judgment, opinion, thought; wichār karnā, to judge, think.—H. P.

Wichārnā, *v. tr.* to judge, think.—H. P.

Wichch, *postp.* (U. H. bīch, *used as* = U. H. mẽ), in, among, into.—P.

Wichchō, *postp.* from in, from among.—P.

Widā, *adj. m. f.* (H. but *cf.* A. U. وِداع), dismissed: widā karnā, *v. tr.* to dismiss, bid farewell.—H. P.

Widdiā, *s.f.* learning, knowledge (H. widyā).—P.

Widiā, *s.f.* dismissal (Sk. vidayā, H. bidā), taking leave: widiā leṅī, to take leave; kisī nū widiā karnī, to say adieu to any one.—P.

Wigaṛnā, *v. intr.* to be spoilt, entirely altered, corrupted (U. H. bigaṛnā).—P.

Wigāṛnā, *v. tr.* (*caus. of* wigaṛnā), to spoil, corrupt, cause to be altered for the worse (U. H. bigāṛnā).—P.

Wikhe, *postp.* (*used, in Amritsar especially, for* Wichch), in, into; against.—P.

Wirodh, *s.m.* dispute, contention, contrariety, enmity.—P.

Wissarnā, *v. intr.* to be forgotten (for bisarnā, *intr.* of bisārnā 'to forget.)—P.

Wiṭarnā, Wiṭṭarnā, Wiṭurnā, *v. intr.* to fail (an attempt), be damaged; disagree; be enraged; to be rebellious, to be sulky: wiṭur baiṭhṅā, to be in a sulky temper.—P.

Y.

Yā, *conj.* or—Per. U. P. (the proper P. word athwā is used in books, but is hardly understood by the uneducated).

Yād, *s.f.* remembrance, memory; yād rakhkhṅī, to remember; yād karnī, to mention, learn by heart, repeat.—Per. U. P.

Yarūsalam, *s.m.* Jerusalem.

Yisū, *s.m.* (U. يسوع), Jesus.

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